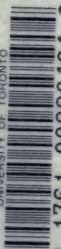


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6dT
DELICATELY
S. JUSTINI

(PHILOSOPHI ET) MARTYRIS)

CUM

TRYPHONE JUDÆO

DIALOGUS.

(PARS PRIOR,

COLLOQUIUM PRIMI DIEI CONTINENS.)

EDITED, WITH A CORRECTED TEXT AND ENGLISH
INTRODUCTION AND NOTES,

BY THE REV. W. TROLLOPE, M.A.

PEMBROKE COLLEGE, CAMBRIDGE.

Ἀνὴρ οὐτε τῷ χρόνῳ πόρρω ὢν τῶν Ἀποστόλων, οὐτε τῇ ἀρετῇ.
Methodius *ap. Phot.*

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19/8/1890

VIRIS REVERENDIS DOCTISSIMISQUE
GULIELMO FRENCH
ET
GILBERTO AINSLIE,
SANCTÆ THEOLOGIÆ PROFESSORIBUS,
COLLEGIORUM DE JESU ET DE PEMBROKE
APUD CANTABRIGIENSES
MAGISTRIS,
&c. &c. &c.
QUI, SIQVOD EST IN ILLO INGENII,
QVOD SENTIT QVAM SIT EXIGVODM,
FRVCTVM EJVS REPETERE
PROPE SVO JVRE DEBENT,
HOC
QVALECVMQVE SIT
MEMORIS ET GRATI ANIMI TESTIMONIUM
D. D. D.
GULIELMVS TROLLOPE.

INTRODUCTORY OBSERVATIONS.

SOME remarks on the *reality* and the *date* of the *Dialogue with Trypho*, were offered in the account of the Life and writings of JUSTIN MARTYR, prefixed to the *First Apology*, as recently edited on the plan of the present volume. It is a consideration of trifling moment indeed, in connexion with Justin's opinions, and the light which his writings throw upon the condition and prospects of the primitive Church, whether the Dialogue actually took place, or not; but if it did, the date of the occurrence is clearly fixed to the close of the year A. D. 140, though it may have been committed to writing some time afterwards. From a passage however in which Justin reproaches the Jews with a disposition at all times to oppress the brethren, which was now happily restrained *by their present masters*, the Benedictine editor simply infers, that the meeting with Trypho must have preceded the accession of M. Aurelius (A. D. 161.), who certainly was not likely to extend his protection to the Christians; but the context plainly refers this allusion to the revolt under Barchochebas, and the expression διὰ τοὺς νῦν ἐπικρατοῦντας¹ designates the existing government, by whom the rebellion had been quelled, and the malice of the rebels against the Christians restrained. Nor does the mention of the Marcionite heresy afford any argument against the date in question, since the opinions of Marcion had been already somewhat widely diffused.²

This latter circumstance of course equally fails, as an objection against the genuineness of the Dialogue, which has also been

1. Dial. Tryph. c. 16.

2. See note on Apol. I. c. 26, 22.

disputed by Koch, Wagner, and other writers, though with far more confidence than success. "Father Hardouin also," says Dr. Jortin,¹ "did it the honour to reject it, along with the rest of Justin's works; which is one argument, and not a bad one, in its favour." Not only does the fact that Irenæus and Tertullian were acquainted with the Dialogue, as appears from the references which they make to it,² clearly stamp it as a production of the second century; but the writer himself distinctly identifies himself by birth and education, as well as by direct reference, with Justin's two Apologies in behalf of the persecuted brethren.³ Eusebius also, in speaking of a dialogue in which Justin engaged with one Trypho, the most distinguished of the Hebrews at that time, so exactly characterises the work which we now possess, that there cannot be a doubt of his alluding to the same production.⁴ It is moreover impossible to

1. Remarks on Eccles. Hist. Vol. i. p. 249. (Lond. 1846.)

2. There are manifest allusions to the Dialogue in Iren. adv. Hær. II. 64. III. 27. IV. 67. Tertull. adv. Marcion. III. 13. 18. v. 9. Adv. Jud. cc. 2. 9. 10. 13. See notes on cc. 6. 19. 34. &c.

3. Compare Dial. Tryph. cc. 2. 120. with Apol. I. c. 26. II. c. 12.

4. Euseb. Hist. Eccl. IV. 18. Διάλογον πρὸς Ἰουδαίους συνέταξεν (ὁ Ἰουστῖνος), ὃν πρὸς Τρύφωνα, τῶν τότε Ἑβραίων ἐπισημότατον, πεποιήται ἐν ᾧ τινὰ τρόπον ἡ θεία χάρις αὐτὸν ἐπὶ τὸν τῆς πίστεως παρώρμησε λόγον δηλοῖ, ὅποιαν τε πρότερον περὶ τὰ φιλόσοφα μαθήματα σπουδὴν εἰσηνήκεται, καὶ ὅσην ἐποιήσατο τῆς ἀληθείας ἐκθυμοτάτην ζήτησιν. Ἰστορεῖ δὲ ἐν ταύτῳ περὶ Ἰουδαίων, ὡς κατὰ τῆς τοῦ Χριστοῦ διδασκαλίας ἐπιβουλὴν συσκευασαμένων, αὐτὰ ταῦτα πρὸς τὸν Τρύφωνα ἀποτεινόμενος· Οὐ μόνον δὲ οὐ μετενοήσατε ἐφ' οἷς ἐπράξατε κακῶς, κ. τ. λ. Γράφει δὲ καὶ ὡς ὅτι μέχρι καὶ αὐτοῦ, χαρίσματα προφητικά διέλαμπεν ἐπὶ τῆς ἐκκλησίας. Μέννηται δὲ καὶ τῆς Ἰωάννου ἀποκαλύψεως, σαφῶς τοῦ ἀποστόλου αὐτὴν εἶναι λέγων. Καὶ ῥητῶν δὲ τινῶν προφητικῶν μνημονεύει, διελέγχων τὸν Τρύφωνα, ὡς ἂν περικοψάντων αὐτὰ Ἰουδαίων ἀπὸ τῆς γραφῆς. Compare Dial. Tryph. cc. 2. sqq. 17. 39. 71. sqq. 81. 88. With respect to the notion entertained by Cave (*Hist. Lit.* p. 37.) and Grabe (*Spiceleg.* p. 157.), and grounded on the reputation ascribed to him by the historian, that *Trypho* was none other than the famous Rabbi *Tarphon*, so frequently mentioned in the Jewish writings, it is perhaps possible, though scarcely probable. He certainly was not a Rabbi at the time of his meeting with Justin, who tells him that he is deceived by the Rabbins (c. 9.); and he confesses himself to be under their guidance (c. 38.). Whether he subsequently became one of these *teachers of Israel*, is another question; but from the impression which it is clear that Justin's reasoning produced upon his mind, it is perhaps more likely that he became a Christian.

overlook the striking marks of similarity which exist between the Dialogue and the two Apologies; such as the peculiar title, 'Ἀπομνημονεύματα τῶν Ἀποστόλων,'¹ by which this writer, and none else, distinguishes the canonical Gospels; the remarkable agreement in passages of Scripture, incorrectly cited from the sacred text;² the ascription of the origin of Grecian fable to the invention of dæmons;³ the sameness of interpretation affixed to passages fancifully explained; and numerous marks of identity, both in doctrinal and practical observations, which present themselves at every step. Indeed the only plausible argument on the side of spuriousness is that of Wetstein, in the *Prolegomena* to his edition of the Greek Testament, where he remarks that the Old Testament citations in the Dialogue, rarely correspond with the present text of the Septuagint, but with the version of Symmachus and Theodotion, who lived long after Justin; and thence he infers that the writer must have quoted, not from the Septuagint, but from the Hexaplar Text, as framed by Origen.⁴ Not only, however, has Wetstein greatly overstated the extent of variation from the LXX. version, but there is every reason to believe that many of the citations, as they now stand, have been altered from the original copy of the Dialogue. It should seem that some transcriber had marked in the margin such readings as he may have conceived to be more conformable to the Hebrew; and that those marginal *memoranda* were afterwards inserted in the text. The intrinsic genuineness of the Dialogue is therefore unaffected by the form of the citations as they now appear, though it may not be altogether free from corruption, or exhibit an exact verbatim transcript of the conversation between Justin and his opponents. At the same time the instances of supposed interpolation, which have hitherto been pointed out, have been more industriously sought, than even plausibly established.

On the supposition of a real occurrence, of which Eusebius never entertained a doubt, there is no reason to question the

1. See the note on Apol. i. c. 33, 22.

2. See notes on Apol. i. cc. 15, 43.; 16, 39.; 37, 8.; 54, 5.; 41.

3. Compare Dial. Tryph. cc. 69, 70. with Apol. i. cc. 25. 54.

4. Wetstein's Proleg. in N. T. p. LXVI. This question is examined at length by the Bp. of Lincoln, in his account of Justin, p. 20. note 3.

historian's statement, that the Dialogue took place under the Piazzas at Ephesus. It is certainly too much to infer from the observation of Trypho, that, since the recent disturbances, he had spent much time in Corinth, that he fell in with Justin in that city. In the Dialogue itself, there is no definite allusion to the scene of the conference; nor, after all, is it a matter of any very serious importance.

The *Dialogue with Trypho* is valuable, not only as a refutation of the tenets of the Jews in the early ages of the Gospel, but as a proof that the same opinions are still cherished among their descendants. In fact the reasoning of Justin may be adopted, with very little modification, to the state of the controversy between Jews and Christians at the present day. He seems to have been preceded in the same course of argument by *Aristo of Pella*, who is said to have been the author of an attempt, in the form of a *dialogue between Jason and Papiscus*, to prove from the Prophets that Jesus was the Messiah;¹ and, in like manner, the arguments of Justin subsequently re-appear in the writings of Tertullian, and other Fathers. As might perhaps be expected in a desultory conversation, there is little method in the conduct of the discussion with Trypho; but, indeed, a connected arrangement of his subject is by no means a distinguishing feature of Justin's productions. At the same time a little attention will avail to unravel the general scope of the Dialogue, of which a brief outline will here suffice to prepare the way for the more extended analysis, contained in the marginal headings to the several chapters.

The manner in which the Dialogue is brought about, leads to an account in detail of Justin's conversion to Christianity (cc. 1—9.); after which the discussion resolves itself, with some repetitions and occasional digressions, into the following heads: I. A refutation of the Jewish prejudices in favour of the perpetuity of the Mosaic Law. II. The evidence of the Incarnation and Crucifixion of the Eternal Son of God. III. The call of the Gentiles, and the constitution of the Christian Church. Under the first head, Justin asserts the identity of the one true God of

1. See Euseb. Hist. Eccl. iv. 6. Origen c. Cels. iv. 52.

Christians and of Jews, and maintains that the New covenant was promised in the Old. He warns the Jews that their ceremonial observances, which were instituted on account of the hardness of their hearts, were no longer acceptable in the sight of God; and that the atonement of Christ for the sins of the world, which could not now be expiated by the blood of bulls and of goats, was alone effectual through faith unto Salvation (cc. 10—31). A retort from Trypho with respect to a prophecy of Daniel (vii. 9. sqq.), from which he argues in favour of the Jewish expectation of the Messiah's appearance in all the state and glory of a temporal prince, introduces the second part of the argument, which is established by an appeal to the prophecies of the Old Testament, adduced at considerable length. The two Advents of Christ, one in humiliation, and the other in glory, are shown to be contra-distinguished in the Hebrew Scriptures; the divinity of Christ is proved by a reference to those passages in which he is called *God*, and the *Lord of Hosts*; his incarnation is manifested in his predicted birth from a Virgin; and his suffering, death, and resurrection, are shewn to have been also foretold (cc. 32—108). With respect to the conversion of the Gentiles, he maintains, in the last place, that the circumcision of the heart, rather than the letter of the Law, indicates the true people of God; and, asserting that a genuine and lively faith is the true characteristic of the seed of Abraham, he directs the attention of his companions to the judgments which the rejection and crucifixion of Jesus had brought upon their nation, and concludes with exhorting them to embrace Christianity, as their only hope of acceptance with God (cc. 109—142).

From several internal marks in the Dialogue, it is clearly ascertained to have occupied two days. Thus in the second day's conversation, Justin repeats an observation, relative to a cave near Bethlehem in which he supposed that Christ was born, for the benefit of certain new comers, who had not been present at the previous disputation; and of one of whom the name was *Mnaseas*.¹ There are also several references in the latter part of the Dialogue to remarks and quotations, which had been made in the earlier portion of it, but of which no vestige remains. It should seem

1. See cc. 85. 94. 102.

therefore that the end of the first, and the beginning of the second day's conversation, are lost; and there is a manifest hiatus in the 74th chapter, which has doubtless engulfed the portion of the debate, in which the missing arguments would have been found. The Benedictine editor affirms indeed, that, with the exception perhaps of a word or two, nothing has been lost; but that Justin, in committing the conversation to writing, has referred to observations, which he had forgotten to insert. It is far more probable, however, that a considerable part of the dialogue is wanting.

ΤΟΥ ΑΓΙΟΥ

ΙΟΥΣΤΙΝΟΥ

ΠΡΟΣ ΤΡΥΦΩΝΑ ΙΟΥΔΑΙΟΝ

ΔΙΑΛΟΓΟΣ.

I. Περιπατοῦντί μοι ἔωθεν ἐν τοῖς τοῦ ξύστου περιπάτοις Justin, being
συναντήσας τις μετὰ καὶ ἄλλων, Φιλόσοφε χαῖρε, ἔφη. Καὶ ἄμα accosted by
εἰπὼν τοῦτο ἐπιστραφεὶς συμπεριεπάτει μοι· συνεπέστρεφον δ' Trypho and
αὐτῷ καὶ οἱ φίλοι αὐτοῦ. Καὶ γὰρ ἔμπαλιν προσαγορεύσας αὐτὸν, his compan-
Τί μάλιστα; ἔφην.—Ὁ δὲ, Ἐδιδάχθην ἐν Ἀργεῖ, φησὶν, ὑπὸ them to the
Κορίνθου τοῦ Σωκρατικοῦ, ὅτι οὐ δεῖ καταφρονεῖν οὐδὲ ἀμελεῖν Law of Moses,
τῶν περικειμένων τόδε τὸ σχῆμα, ἀλλ' ἐκ παντὸς φιλοφρονεῖσθαι, as being far
superior to
any Heathen
system of
Philosophy.

CHAP. I. 1. τοῦ ξύστου. Properly the *gymnastic training ground*, in which
the *athletæ* exercised in winter, so called from the *smooth* and *polished*
flooring. See Becker's *Charicles*, i. pp. 333, 343. It served also as a public
promenade (Xen. *Æcon.* ii. 15.); and hence the term *xystum* was applied to the
colonnade, or *covered terrace*, with which the Roman villas were frequently
adorned. The word however, is strictly masculine, with *δρόμος* understood. Stone
seats were arranged on either side; and persons frequently availed themselves of
the accommodation for the purposes of conversation and philosophical discussion.
See c. 9. *infra*; and Vitruv. *Achitect.* v. 11. vi. 10. Apollon. V. Philostr. iv. 3.
viii. 26.

7. τῶν περικειμένων τόδε τὸ σχῆμα. Justin is mentioned as retaining the
philosopher's cloak, or *pallium*, after his conversion, by Eusebius (E. H. iv. 11.),
Jerome (Vir. Ill. c. 23.), and Photius (Bibl. Cod. 125.); and the same is recorded
of other early teachers of Christianity. Probably, as in the present instance, it
was found to attract attention, and furnish opportunities for Evangelical in-
struction. Compare Tertull. de Pall. c. 6. Euseb. E. H. vi. 19. Jerom. de Vir.
Ill. c. 20. Greg. Nyss. T. III. p. 534.—*An legendum περιειμένων?* Hom. II. *Æ.*
383. ἔσαντο περὶ χάροι νώροπα χάλκον. Hesiod. Op. D. 539. χλαῖναν περι-
έσσασθαι.

προσομιλεῖν τε αὐτοῖς, εἴ τι ὄφελος ἐκ τῆς συνουσίας γένοιτο ἢ αὐτῷ ἐκείνῳ ἢ ἐμοί. Ἀμφοτέροις δὲ ἀγαθόν ἐστι, καὶ θάτερος ἢ
 10 ὠφελημένος. Τούτου οὖν χάριν, ὅταν ἴδω τινὰ ἐν τοιούτῳ σχήματι, ἀσμένως αὐτῷ προσέρχομαι, σέ τε κατὰ τὰ αὐτὰ ἡδέως νῦν προσ-
 εῖπον· οὗτοί τε συνεφέπονται μοι, προσδοκῶντες καὶ αὐτοὶ ἀκού-
 σεσθαι τι χρηστὸν ἐκ σοῦ.—Τίς δὲ σύ ἐσσι φέριστε βροτῶν;
 οὕτως προσπαίζων αὐτῷ ἔλεγον.—Ὁ δὲ καὶ τοῦνομά μοι καὶ
 15 τὸ γένος ἐξεῖπεν ἀπλῶς. Τρύφων, φησί, καλοῦμαι· εἰμὶ δὲ
 Ἑβραῖος ἐκ περιτομῆς, φυγὼν τὸν νῦν γενόμενον πόλεμον, ἐν τῇ
 Ἑλλάδι καὶ τῇ Κορίνθῳ τὰ πολλὰ διάγων.—Καὶ τί ἄν, ἔφην
 ἐγώ, τοσοῦτον ἐκ φιλοσοφίας σύ τ' ἂν ὠφεληθείης, ὅσον παρὰ
 τοῦ σοῦ νομοθέτου καὶ τῶν προφητῶν;—Τί γάρ; Οὐχ οἱ
 20 φιλόσοφοι περὶ Θεοῦ τὸν ἅπαντα ποιοῦνται λόγον, ἐκείνος ἔλεγε,
 καὶ περὶ μοναρχίας αὐτοῖς καὶ προνοίας αἱ ζητήσεις γίνονται
 ἐκάστοτε; Ἡ οὐ τοῦτο ἔργον ἐστὶ φιλοσοφίας, ἐξετάζειν περὶ
 τοῦ θείου;—Ναί, ἔφην, οὕτω καὶ ἡμεῖς δεδοξάκαμεν. Ἄλλ' οἱ
 πλείστοι οὐδὲ τούτου πεφροντίκασι, εἴτε εἰς εἴτε καὶ πλείους
 25 εἰς θεοί, καὶ εἴτε προνοοῦσιν ἡμῶν ἐκάστου εἴτε καὶ οὐ, ὥς
 μηδὲν πρὸς εὐδαιμονίαν τῆς γνώσεως ταύτης συντελούσης· ἀλλὰ
 καὶ ἡμᾶς ἐπιχειροῦσι πείθειν, ὥς τοῦ μὲν σύμπαντος καὶ αὐτῶν

13. τίς δὲ σύ ἐσσι, κ. τ. λ. Hom. II. Z. 123. Τίς δὲ σύ ἐσσι, φέσιστε, καταθηγητῶν ἀνθρώπων;

16. τὸν νῦν γενόμενον πόλεμον. See Introd. Obs. on Apol. i. p. 7; and note on c. 31, 22.

23. οἱ πλείστοι οὐδὲ κ. τ. λ. It would be an endless task to enumerate the different opinions of the philosophers respecting the divine nature and providence. The Stoics, to whom Justin here more particularly alludes, admitted the providential care of the gods in the supervision of human affairs; *ita tamen*, as Cicero observes (N. D. II. 66.), *ut magna curent, parva negligent*. Compare Lucian. Icaromenipp. c. 9. Plutarch. de phil. placit. I. 7. Theophil. ad Antol. II. 4. Lactant. II. 3. v. 3. The notion, which Justin further alleges against the Philosophers, that God cared for nations and tribes, but not for individuals, seems to have found its advocates even among Christians. See Jerome's *Comm. in Habac.* I. 14.

26. ἀλλὰ καὶ ἡμᾶς. This is the reading of both MSS., and correct. Steph. has ὑμᾶς, which is a manifest error; probably a misprint, though followed by Jebb. Thirlby would read ἄλλοι δὲ καί.

τῶν γενῶν καὶ εἰδῶν ἐπιμελεῖται Θεός, ἐμοῦ δὲ καὶ σοῦ οὐκ ἔτι καὶ τοῦ καθ' ἕκαστα, ἐπεὶ οὐδ' ἂν ἠνυχόμεθα αὐτῷ δι' ὅλης νυκτὸς καὶ ἡμέρας. Τοῦτο δὲ ὅπῃ αὐτοῖς τελευτᾷ, οὐ χαλεπὸν συννοῆσαι· 30 ἄδεια γὰρ καὶ ἐλευθερία λέγειν καὶ ἔπεσθαι τοῖς δοξάζουσι ταῦτα, ποιεῖν τε ὃ τι βούλονται καὶ λέγειν, μήτε κόλασιν φοβουμένοις μήτε ἀγαθὸν ἐλπίζουσί τι ἐκ Θεοῦ. Πῶς γάρ; Οἷ γε αἰεὶ ταῦτα ἔσεσθαι λέγουσι, καὶ ἔτι ἐμὲ καὶ σὲ ἔμπαλιν βιώσεσθαι ὁμοίως, μήτε κρείσσονας μήτε χείρους γεγονότας. Ἄλλοι δὲ τινες, ὑπο- 35 στησάμενοι ἀθάνατον καὶ ἀσώματον τὴν ψυχὴν, οὔτε κακόν τι δράσαντες ἡγούνται δώσειν δίκην, — ἀπαθὲς γὰρ τὸ ἀσώματον, — οὔτε ἀθανάτου αὐτῆς ὑπαρχούσης δέονται τι τοῦ Θεοῦ ἔτι. — Καὶ ὁς ἀστεῖον ὑπομειδιάσας, Σὺ δὲ πῶς, ἔφη, περὶ τούτων φρονεῖς, καὶ τίνα γνώμην περὶ Θεοῦ ἔχεις, καὶ τίς ἡ σὴ φιλοσοφία; εἰπέ 40 ἡμῖν.

II. Ἐγὼ σοι, ἔφην, ἐρῶ, ὃ γέ μοι καταφαίνεται· ἔστι γὰρ Justin's enquiries, previous to his conversion to Christianity, had led him to adopt the Platonic system. τῷ ὄντι φιλοσοφία μέγιστον κτῆμα καὶ τιμιώτατον Θεῷ, ᾧ τε προσάγει καὶ συνίστησιν ἡμᾶς μόνῃ, καὶ ὅσιοι ὡς ἀληθῶς οὗτοί εἰσιν, οἱ φιλοσοφία τὸν νοῦν προσεσχηκότες. Τί ποτε δὲ ἔστι φιλοσοφία, καὶ οὗ χάριν κατεπέμφθη εἰς τοὺς ἀνθρώπους, τοὺς πολλοὺς λέληθεν· οὐ γὰρ ἂν Πλατωνικοὶ ἦσαν, οὐδὲ Στωϊκοὶ, οὐδὲ

29. ἐπεὶ οὐδ' ἂν ἠνυχόμεθα κ. τ. λ. That is, our prayers, in that case, would be more effectually answered. This seems to be the meaning, though the passage is probably corrupt. See Bp. Kaye's Justin, p. 83.

31. λέγειν καὶ ἔπεσθαι. This is scarcely intelligible, and there is probably some corruption in the text. Perionius reads simply ἔπεται. Of ἔπεσθαι, signifying *to reverence*, see on Apol. I. c. 6, 5. Both MSS. exhibit φοβουμένους and ἐλπίζοντας, in the following clause; in which case the reference would be to the infinitive.

33. ταῦτά. *Vulgo* ταῦτα, and afterwards, ἐπ' ἐμὲ καὶ ἐς ἔμπαλιν. Otto, partly after preceding Editors, has duly corrected the text.

35. ἄλλοι δὲ τινες. Plato and his followers. See c. 5. Compare also Cic. Tusc. Q. I. 11.

II. 2. ᾧ τε. Sylburg and Jebb propose to cancel the relative, and, placing a comma after τιμιώτατον, to read Θεῷ τε προσάγει. Compare *infra* c. 3, 24. In the next clause it has been proposed to read ὁλβιοι or σοφοί; but as Justin here maintains that Philosophy is essentially *single*, and its object to set up Christianity as the only true system, the common reading is doubtless correct.

Περιπατητικοί, οὐδὲ Θεωρητικοί, οὐδὲ Πυθαγορικοί, μιᾶς οὐσης ταύτης ἐπιστήμης. Οὐ δὲ χάριν πολύκρανος ἐγενήθη, θέλω εἰπεῖν. Συνέβη τοῖς πρώτοις ἀψαμένοις αὐτῆς, καὶ διὰ τοῦτο ἐνδόξοις
 10 γενομένοις, ἀκολουθήσαι τοὺς ἔπειτα μηδὲν ἐξετάσαντας ἀληθείας πέρι, καταπλαγέντας δὲ μόνον τὴν καρτερίαν αὐτῶν καὶ τὴν ἐγκράτειαν καὶ τὸ ξένον τῶν λόγων, ταῦτα ἀληθῆ νομίσαι, ἃ παρὰ τοῦ διδασκάλου ἕκαστος ἔμαθεν· εἴτα καὶ αὐτοὺς, τοῖς ἔπειτα παραδόντας τοιαῦτα ἅττα καὶ ἄλλα τούτοις προσεικότα, τοῦτο
 15 κληθῆναι τοῦνομα, ὅπερ ἐκαλεῖτο ὁ πατήρ τοῦ λόγου. Ἐγὼ τε κατ' ἀρχὰς οὕτω ποθῶν καὶ αὐτὸς συμβαλεῖν τούτων ἐνί, ἐπέδωκα ἔμαντὸν Στωϊκῶ τινί· καὶ διατρίψας ἱκανὸν μετ' αὐτοῦ χρόνον, ἐπεὶ οὐδὲν πλέον ἐγίνετό μοι περὶ Θεοῦ,—οὐδὲ γὰρ αὐτὸς ἡπίστατο, οὐδὲ ἀναγκαίαν ἔλεγε ταύτην εἶναι τὴν μάθησιν—τούτου μὲν ἀπηλ-
 20 λάγην, ἐπ' ἄλλον δὲ ἦκα, Περιπατητικὸν καλούμενον, δριμύν, ὥς ᾤετο. Καί μου ἀνασχόμενος οὗτος τὰς πρώτας ἡμέρας, ἡξίου με ἔπειτα μισθὸν ὀρίσαι, ὥς μὴ ἀνωφελὴς ἡ συνουσία γένοιτο ἡμῶν·

7. Θεωρητικοί. Probably the *Sceptics* or *Pyrrhonists*, whom A. Gellius (N. A. xi. 5.) describes as *Consideratores, qui in quaerendo semper considerandoque sunt, et nihil discernunt, nihil constituunt*. μιᾶς οὐσης τ. ἐπ. The Benedictine editor compares Julian. Orat. vi. p. 184. (ed. Spanheim.):—μηδεὶς οὖν ἡμῖν τὴν φιλοσοφίαν εἰς πολλὰ διαιρείτω, μηδὲ εἰς πολλὰ τεμνέτω, μᾶλλον δὲ μὴ πολλὰς ἐκ μιᾶς ποιεῖτω· ὥσπερ γὰρ ἀληθεία μία, οὕτω δὲ καὶ φιλοσοφία.

8. ἐγενήθη. Vulgo ἐγεννήθη. The obvious correction is due to Sylburg.

14. τοῦτο κληθῆναι ὄνομα, κ. τ. λ. Terent. Eun. ii. 2. 32. *Si potis est, tanquam Philosophorum habent disciplinæ ex ipsis vocabula, parasiti item Gnathonici ut vocentur*.

22. μισθὸν ὀρίσαι. Both Pagan and Christian writers deprecate the extreme moral depravity, accompanied with the grossest avarice, which characterized the philosophers of Justin's age. Thus Lucian, *Icaromenip.* cc. 29, 30. Γένος γάρ τι ἀνθρώπων ἐστίν, οὐ πρὸ πολλοῦ τῷ βίῳ ἐπιπολάζον, ἀργόν, φιλόνεικον, κενόδοξον, ὀξύχολον, κ. τ. λ.—Πρὸς μὲν τοὺς μαθητὰς καρτερίαν αἰεὶ καὶ σωφροσύνην ἐπαινοῦσι, καὶ πλούτου καὶ ἡδονῆς κατακτύνουσι, μόνου δὲ καὶ καθ' ἑαυτοὺς γενομένοι, τί ἂν λέγοι τις; ὅσα μὲν ἐσθίουσιν, ὅσα δὲ ἀφροδισιάζουσιν, ὅπως δὲ περιλείχουσι τῶν ὀβολῶν τὸν ῥύπον. Pseudo-Clem. Hom. iv. 9. Ἴσμεν πολλοὺς καὶ τῶν ἐπὶ φιλοσοφίᾳ μεγαλοφρονούντων κενοδοξούντας, καὶ χρηματισμοῦ χάριν περιβεβλημένους τὸν τρίβωνα, καὶ οὐκ αὐτῆς ἀρετῆς ἔνεκεν· οἷον, ἐὰν μὴ εὐρωσι δι' ὃ φιλοσοφοῦσιν, ἐπὶ τὸ χλευάζειν τρέπονται. Tatian. Orat. c. Græc. c. 19. Οἱ παρ' ὑμῶν φιλόσοφοι τοσοῦτον ἀποδέουσι τῆς

καὶ αὐτὸν ἐγὼ διὰ ταύτην τὴν αἰτίαν κατέλιπον, μηδὲ φιλόσοφον οἰηθεὶς ὅλως. Τῆς δὲ ψυχῆς ἔτι μου σπαργώσης ἀκούσαι τὸ ἴδιον καὶ τὸ ἐξαίρετον τῆς φιλοσοφίας, προσήλθον εὐδοκιμοῦντι μάλιστα 25 Πυθαγορείῳ, ἀνδρὶ πολὺ ἐπὶ τῇ σοφίᾳ φρονούντι. Κᾶπειτα ὡς διελέχθην αὐτῷ, βουλόμενος ἀκροατῆς αὐτοῦ καὶ συνουσιαστῆς γενέσθαι, Τί δαί; ὠμίλησας, ἔφη, μουσικῇ καὶ ἀστρονομίᾳ καὶ γεωμετρίᾳ; *Ἡ δοκεῖς κατόψεσθαι τι τῶν εἰς εὐδαιμονίαν συντελούντων, εἰ μὴ ταῦτα πρῶτον διδαχθείης, ἃ τὴν ψυχὴν ἀπὸ τῶν 30 αἰσθητῶν περισπάσει, καὶ τοῖς νοητοῖς αὐτὴν παρασκευάσει χρησίμην, ὥστε αὐτὸ κατιδεῖν τὸ καλὸν καὶ αὐτὸ ὃ ἔστιν ἀγαθόν; Πολλὰ τε ἐπαινέσας ταῦτα τὰ μαθήματα, καὶ ἀναγκαῖα εἰπὼν, ἀπέπεμπέ με, ἐπεὶ αὐτῷ ὠμολόγησα μὴ εἰδέναι. Ἐδυσφόρουν οὖν, ὡς τὸ εἶκός, ἀποτυχὼν τῆς ἐλπίδος, καὶ μᾶλλον ἢ ἐπίστασ- 35 θαί τι αὐτὸν φόβηται· πάλιν τε τὸν χρόνον σκοπῶν, ὃν ἔμελλον ἐκτρίβειν περὶ ἐκεῖνα τὰ μαθήματα, οὐκ ἠνειχόμην εἰς μακρὰν ἀποτιθέμενος. Ἐν ἀμηχανίᾳ δέ μου ὄντος, ἔδοξέ μοι καὶ τοῖς Πλατωνικοῖς ἐντυχεῖν· πολὺ γὰρ καὶ τούτων ἦν κλέος. Καὶ δὴ νεωστὶ ἐπιδημήσαντι τῇ ἡμετέρᾳ πόλει συνετῷ ἀνδρὶ, καὶ προῦ- 40

ἀσκήσεως (τῆς αὐταρκείας), ὥστε παρὰ τοῦ Ῥωμαίων βασιλέως ἐτησίους χρυσοῦς ἐξακοσίους λαμβάνειν τινὰς εἰς οὐδὲν χρήσιμον, ὅπως μηδὲ τὸ γένειον δωρεὰν καθεύμενον αὐτῶν ἔχῃσι. See also Dio. Cass. H. R. LXXI. 31. J. Capit. Vit. M. Anton. c. 23. Philostr. V. Apoll. 1. 5. 11. 12. Lucian. Herm. cc. 9. 11. 16. Nigrin. c. 25. Timon. c. 54. Piscat. c. 34. Icarom. cc. 5. 21. 31.

28. ὠμίλησας μουσικῇ κ. τ. λ. Music, Arithmetic, Astronomy, and Geometry, were regarded as essential branches of instruction in the schools of the Pythagoreans; and hence Lucian (Vit. Auct. c. 27.) humorously offers one of the sect for sale with the following catalogue of his accomplishments:—ἀριθμητικὴν, ἀστρονομίαν, τερατείαν, γεωμετρίαν, μουσικὴν, γοητείαν. That Pythagoras himself was deeply read in these sciences, and taught them to his disciples, is related by his biographers Diogenes and Iamblichus. Origen also (Epist. ad Gregor. c. 1.) recommends astronomy, music, grammar, and rhetoric, as necessary aids to the study of Philosophy; and Eusebius speaks thus of him in H. E. vi. 18. εἰσῆγέ γε γὰρ ὅσους εὐφρῶς ἔχοντας ἔωρα καὶ ἐπὶ τὰ φιλόσοφα μαθήματα, γεωμετρίαν, καὶ ἀριθμητικὴν, καὶ τὰ ἄλλα προπαιδεύματα παραδιδούς.

40. ἐπιδημήσαντι τῇ ἡμετέρᾳ πόλει σ. α. It is a question whether Justin here speaks of his native city, *Flavia Neapolis*; or of the place of his present conference with Trypho, *Ephesus*. It was in either case the scene of his conversion also; and it has been therefore argued that his solitary walk, οὐ μακρὰν

χοντι ἐν τοῖς Πλατωνικοῖς, συνδιέτριβον ὡς τὰ μάλιστα, καὶ προέκοπτον, καὶ πλείστον ὅσον ἐκάστης ἡμέρας ἐπέδιδουν. Καί με ἤρει σφόδρα ἡ τῶν ἀσωμάτων νόσις, καὶ ἡ θεωρία τῶν ἰδεῶν ἀνεπτέρου μοι τὴν φρόνησιν, ὀλίγου τε ἐντὸς χρόνου ὥμην σοφὸς
 45 γεγενῆναι, καὶ ὑπὸ βλακείας ἡλπιζον αὐτίκα κατόψεσθαι τὸν Θεόν· τοῦτο γὰρ τέλος τῆς Πλάτωνος φιλοσοφίας.

A venerable stranger endeavours to convince Justin that Philosophy had signally failed, in seeking, by the aid of reason alone, to acquire a knowledge of the Deity.

III. Καί μου οὕτως διακειμένου, ἐπεὶ ἔδοξέ ποτε (πολλῆς ἡρεμίας ἐμφορηθῆναι,) καὶ (τὸν τῶν ἀνθρώπων ἀλεεῖναι πάτον) ἐπορευόμην εἰς τι χωρίον οὐ μακρὰν θαλάσσης. Πλησίον δέ μου γενομένου ἐκείνου τοῦ τόπου, ἔνθα ἔρελλον ἀφικόμενος πρὸς ἐμαντῷ ἔσεσθαι, παλαιός τις πρεσβύτης, ἰδέσθαι οὐκ εὐκαταφρόνητος, πρᾶον καὶ

θαλάσσης (c. 3.), does not agree with the situation of the former city, which lay about five miles inland. But surely this was no great distance to proceed in search of a retired spot, for the purpose of studious meditation. The Benedictine editor, without any reason beyond conjecture, supposed that *Alexandria* is intended. With respect to his Platonic instructor, Bp. Pearson suggests that he may have been *Maximus Tyrius*, who was in high repute as a sophist and Platonic philosopher in the early part of the second century.

43. ἤρει. *Captivated*; from *αἰρεῖν*. So in *Orat. ad Græc. c. 5. ταῦτά με εἶλε, τό τε τῆς παιδείας ἐνθεον καὶ τὸ τοῦ λόγου δυνατόν*. The vulgar reading ἤρει, which R. Stephens supposed to be put, by syncope, for ἤρεσκε, is manifestly incorrect. Of the doctrine of *Ideas*, see the Treatise of *Apuleius*, and the Life of Plato in *Diog. Laert.*

44. ἀνεπτέρου μοι τὴν φρ. *Gave wings to my understanding*. A favourite expression with the Platonists.

46. τοῦτο γὰρ τέλος τῆς Π. φ. Augustine also has maintained the superiority of the Platonic Philosophy, as being directed to the contemplation of God, rather than any object of minor importance, whether mental or bodily, in *Civ. D. viii. 8. Cedant igitur hi omnes illis philosophis, qui non dixerunt beatum hominem fruentem corpore vel fruentem animo, sed fruentem Deo: non sicut corpore vel seipso animus, aut sicut amico amicus, sed sicut luce oculus*. Compare cc. 4. 12. Of the estimation in which Plato was held by Justin, see *Introd. to Apol. i. p. 12.*

III. 1. ἡρεμίας. *Quiet*. Compare *Plat. Gorg. p. 527. B. Thirlby's conjecture, ἐρημίας*, is less expressive, as well as less suitable with the verb ἐμφορεῖσθαι, to *indulge in*. See *Herod. i. 55.*

2. τὸν τῶν ἀνθρώπων δ. π. This is imitated from *Hom. Il. Z. 202.*

5. παλαιός τις πρεσβύτης. See *Introd. to Apol. i. p. 3. n. 7. Thirlby suggests that Justin wrote πόλιός τις πρεσβ.* in imitation of his master Plato, who speaks of a πρεσβύτην, σφόδρα πολίων, καλὸν δὲ καὶ ἀγαθὸν τὴν ὄψιν (*Parmen.*

σεμνὸν ἦθος ἐμφαίνων, ὀλίγον ἀποδέων μου παρείπετο. Ὡς δὲ ἐπεστράφην εἰς αὐτόν, ὑποστὰς ἐνητένισα δριμύτερον αὐτῷ. Καὶ ὅς, Γνωρίζεις με; ἔφη.—Ἐρησάμην ἐγώ.—Τί οὖν, μοι ἔφη, οὕτως με κατανοεῖς;—Θαυμάζω, ἔφη, ὅτι ἔτυχες ἐν τῷ αὐτῷ μοι γενέσθαι· οὐ γὰρ προσεδόκησα ὄψεσθαι τινα ἀνδρῶν ἐνθάδε. 10
—Ὁ δέ, Οἰκείων τινῶν, φησί μοι, πεφρόντικα. Οὗτοι δέ μοι εἰσι ἀπόδημοι· ἔρχομαι οὖν καὶ αὐτὸς σκοπήσω τὰ περὶ αὐτοῦς, εἰ ἄρα φανήσονται ποθεν. Σὺ δὲ τί ἐνθάδε; ἐμοὶ ἐκεῖνος.—Χαίρω, ἔφη, ταῖς τοιαύταις διατριβαῖς, ἀνεμπόδιστος γάρ μοι ὁ διάλογος πρὸς ἑμᾶντὸν γίνεται, μὴ ἐναντία δρώσαις ὥσανεῖ· φιλο- 15
λογία τε ἀντικώτατά ἐστι τὰ τοιάδε χωρία.—Φιλόλογος οὖν τις εἶ σύ, ἔφη, φιλεργὸς δὲ σὺδαμῶς οὐδὲ φιλαλήθης, οὐδὲ πειρᾷ πρακτικὸς εἶναι μᾶλλον ἢ σοφιστής;—Τί δ' αὖν, ἔφη ἐγώ, τούτου μεῖζον ἔργον ἢ τις ἐργάσαιτο, τοῦ δεῖξαι μὲν τὸν λόγον ἡγεμο-

p. 72. T. x. ed. Bip.). To this Otto replies, that he may as fairly be supposed to have followed Homer. Thus we have in Od. M. 432. παλαιὸς γέρων. T. 346. παλαιὴ γρηῃς.

15. μὴ ἐναντία δρώσαις ὥσανεῖ. The participle δρώσαις manifestly agrees with διατριβαῖς, from which it is so violently separated by the intervening clause, that, although Justin is by no means remarkable for a strict attention to accuracy, it is here at least more than probable that some transcriber has not only introduced a gloss from the margin, but inserted it, perhaps casually, in the wrong place. This is rendered more probable by the singular position of the adverb ὥσανεῖ at the termination of the clause. Sylburg and others would transpose the passage: διατριβαῖς, ὥσανεῖ μὴ ἐναντία δρώσαις· ἀνεμπόδιστος γὰρ κ. τ. λ.

16. φιλόλογος οὖν τις κ. τ. λ. The word λόγος signifies both *speech* and *reason*. See on Apol. i. c. 5, 18. Hence though Justin had the latter sense in view, the stranger made it convenient to understand him in the former, with the intention of opening up a wider field of instruction. Tertullian has drawn a very similar contrast between a philosopher and a Christian, in Apol. c. 46. *Quid adeo simile philosophus et Christianus, Græciæ discipulus et cæli; famæ negotiator et salutis, verborum et factorum operator, rerum ædificator et destructor, interpolator erroris et integrator veritatis, furator ejus et custos?* Compare also Athenag. Legat. c. 11. Minuc. F. Oct. c. 38. Cyprian. de Patient. c. 3. Epiphani. Ancor. c. 107.

19. ἔργον. Both MSS. have ἀγαθόν. It is needless to observe that the entire context not only justifies, but absolutely calls for the emendation of Thirlby, which is adopted by Otto. On the other hand, the conjecture of the same critic, of διῶξαι for δεῖξαι, is as completely unfortunate.

20 νεύοντα πάντων, συλλαβόντα δὲ καὶ ἐπ' αὐτῷ ὀχούμενον καθορᾶν
 τὴν τῶν ἄλλων πλάνην καὶ τὰ ἐκείνων ἐπιτηδεύματα, ὡς οὐδὲν
 ὑγιὲς δρῶσιν οὐδὲ Θεῷ φίλον; Ἄνευ δὲ φιλοσοφίας καὶ ὀρθοῦ
 λόγου οὐκ ἂν τῷ παρεῖη φρόνησις. Διὸ χρὴ πάντα ἄνθρωπον
 φιλοσοφεῖν, καὶ τοῦτο μέγιστον καὶ τιμιώτατον ἔργον ἡγεῖσθαι, τὰ
 25 δὲ λοιπὰ δεύτερα καὶ τρίτα, καὶ φιλοσοφίας μὲν ἀπηρητημένα μέτρια
 καὶ ἀποδοχῆς ἄξια, στερηθέντα δὲ ταύτης καὶ μὴ παρεπομένης τοῖς
 μεταχειριζομένοις αὐτὰ φορτικά καὶ βάνανσα.—Ἡ οὖν φιλοσοφία
 εὐδαιμονίαν ποιεῖ; ἔφη ὑποτυχῶν ἐκεῖνος.—Καὶ μάλιστα, ἔφην
 ἐγώ, καὶ μόνη.—Τί γάρ ἐστι φιλοσοφία, φησί, καὶ τίς ἡ
 30 εὐδαιμονία αὐτῆς; εἰ μὴ τι κωλύει φράζειν, φράσον.—Φιλοσοφία
 μὲν, ἣν δ' ἐγώ, ἐπιστήμη ἐστὶ τοῦ ὄντος, καὶ τοῦ ἀληθοῦς ἐπίγνωσις·
 εὐδαιμονία δὲ, ταύτης τῆς ἐπιστήμης καὶ τῆς σοφίας γέρας.—
 Θεὸν δὲ σὺ τί καλεῖς; ἔφη.—Τὸ κατὰ τὰ αὐτὰ καὶ ὡσαύτως
 αἰεὶ ἔχον, καὶ τοῦ εἶναι πᾶσι τοῖς ἄλλοις αἴτιον, τοῦτο δὴ ἐστὶν
 35 ὁ Θεός. Οὕτως ἐγὼ ἀπεκρινάμην αὐτῷ· καὶ ἐτέρπετο ἐκεῖνος
 ἀκούων μου, οὕτως τέ με ἤρετο πάλιν.—Ἐπιστήμη οὐκ ἔστι
 κοινὸν ὄνομα διαφόρων πραγμάτων; Ἐν τε γὰρ ταῖς τέχναις
 ἀπάσαις ὁ ἐπιστάμενος τούτων τινὰ ἐπιστήμων καλεῖται, ἔν τε
 στρατηγικῇ καὶ κυβερνητικῇ καὶ ἰατρικῇ ὁμοίως· ἔν τε τοῖς θεοῖς
 40 καὶ ἀνθρωποῖς οὐχ οὕτως ἔχει. Ἐπιστήμη τίς ἐστὶν ἡ παρέχουσα

20. συλλαβόντα δὲ καὶ ἐπ' αὐτῷ ὀχούμενον κ. τ. λ. This idea is borrowed from Plato, who lays it down as a philosophic maxim, τὸν βέλτιστον τῶν ἀνθρωπίνων λόγων λαβόντα καὶ δυσεξελεγκτότατον, ἐπὶ τούτου ὀχούμενον ὡς ἐπὶ σχεδίας, κινδυνεύοντα διαπλεύσαι τὸν βίον, εἰ μὴ τις δύναιτο ἀσφαλέστερον καὶ ἀκινδυνότερον ἐπὶ βεβαιότερου ὀχήματος, ἢ λόγου θεοῦ τινός, διαπορευθῆναι. (Phæd. p. 85. T. i. ed. Bip.).

24. τοῦτο μέγιστον καὶ τιμιώτατον ἔργ. ἡγ. Thus again Plato in his *Timæus*:—Φιλοσοφίας μῆζον ἀγαθὸν οὐδ' ἦλθεν, οὐδ' ἦξει πότε, τῷ θνητῷ γένει δωρηθὲν ἐκ θεῶν. Compare Clem. Alex. Strom. iv. 8. 62. Origen c. Cels. i. 9.

26. μὴ παρεπομένης. Repeat ταύτης, in the genitive absolute.

27. ἡ οὖν φιλοσοφία κ. τ. λ. Codd. Reg. Clar. εἰ οὖν φιλ. εὐδ. π.; ἔφη οὐχ ὁ τυχῶν ἐκεῖνος. And in the margin:—οἶμαι οὕτως ἂν εἴη κάλλιον· Ἡ οὖν φιλ. κ. τ. λ., as in the text; except that the article ἡ is substituted for ἦ. This last was the suggestion of Sylburg: the marginal reading has been adopted from Stephens downward.

37. ἔν τε γὰρ ταῖς τέχναις κ. τ. λ. In most Edd. the punctuation is sadly perplexed and unsatisfactory. That of Otto has accordingly been adopted.

αὐτῶν τῶν ἀνθρωπίνων καὶ τῶν θείων γνῶσιν, ἔπειτα τῆς τούτων
 θειότητος καὶ δικαιοσύνης ἐπίγνωσιν;—Καὶ μάλα, ἔφη. —Τί
 οὖν; Ὁμοίως ἐστὶν ἀνθρωπον εἶδέναι καὶ Θεόν, ὡς μουσικὴν, καὶ
 ἀριθμητικὴν, καὶ ἀστρονομίαν, ἣ τι τοιοῦτον;—Οὐδαμῶς, ἔφη.
 —Οὐκ ὀρθῶς ἄρα ἀπεκρίθης ἐμοί, ἔφη ἐκεῖνος· αἱ μὲν γὰρ ἐκ 45
 μαθήσεως προσγίνονται ἡμῖν ἢ διατριβῆς τινός, αἱ δὲ ἐκ τοῦ ἰδέσθαι
 παρέχουσι τὴν ἐπιστήμην. Εἰ γέ σοι λέγοι τις ὅτι ἐστὶν ἓν Ἰνδία
 ζῶον φνὴν οὐχ ὅμοιον τοῖς ἄλλοις πᾶσιν, ἀλλὰ τοῖον ἢ τοῖον, πο-
 λυειδὲς καὶ ποικίλον, οὐκ ἂν πρότερον εἰδείης ἢ ἴδοις αὐτό, ἀλλ' οὐδὲ
 λόγον ἂν ἔχοις εἰπεῖν αὐτοῦ τινα, εἰ μὴ ἀκούσαις τοῦ ἑωρακότος. 50
 —Οὐ γάρ, φημί. —Πῶς οὖν ἂν, ἔφη, περὶ Θεοῦ ὀρθῶς φρο-
 νοῖεν οἱ φιλόσοφοι, ἢ λέγοιεν τι ἀληθές, ἐπιστήμην αὐτοῦ μὴ
 ἔχοντες, μηδὲ ἰδόντες ποτὲ ἢ ἀκούσαντες;—Ἀλλ' οὐκ ἔστιν
 ὀφθαλμοῖς, ἣν δ' ἐγώ, αὐτοῖς, πάτερ, ὁρατὸν τὸ θεῖον ὡς τὰ ἄλλα
 ζῶα, ἀλλὰ μόνῳ νῷ καταληπτόν, ὥς φησι Πλάτων· καὶ ἐγὼ περὶ 55
 θομαι αὐτῷ.

IV. Ἔστιν οὖν, φησί, τῷ νῷ ἡμῶν τοιαύτη τις καὶ τοσαύτη The soul, un-
 δύναμις, ἢ μὴ τὸ ὄν δι' αἰσθήσεως ἔλαβεν; Ἡ τὸν Θεὸν ἀν- less illumina-
 ted by the Ho-
 ly Spirit, is of
 itself incapab-
 le of attain-
 ing to the
 mental vision
 of God.

47. ἐν Ἰνδία. Plin. N. H. VII. 2. *Præcipue India Æthiopumque tractus miraculis scatent.*

51. πῶς οὖν ἂν περὶ Θεοῦ κ. τ. λ. Cohort. ad Græc. c. 5. ἀδύνατον τοὺς τὰ
 οὕτω μέγαλα καὶ θεῖα μὴ παρὰ τινῶν εἰδόντων μεμαθηκότας, ἢ αὐτοὺς εἶδέναι, ἢ
 ἐτέρους δύνασθαι διδάσκειν ὀρθῶς. Compare also c. 8. Hence Justin was wont
 to argue that, whatever notions of true religion were entertained by the Philoso-
 phers, they were necessarily acquired by divine illumination. See on Apol. I. c.
 5, 18; and Compare Dial. Tryph. cc. 4. 7. 93.

54. πάτερ. A little of respect, elicited by the venerable appearance of
 Justin's instructor, and by no means redundant, as Perionius believed. τὰ ἄλλα
 ζῶα. Probably the adjective is merely a pleonasm. See on Apol. I. c. 6, 5.
 At the same time Justin, before his conversion, would only have followed his
 master Plato in applying the term ζῶον to the deity. Thus he says in Tim. p.
 403. (T. IX. ed. Bip.):—πᾶν γὰρ οὖν, ὃ τί περ ἂν μετάσχη τοῦ ζῆν, ζῶον μὲν
 ἂν ἐν δίκῃ λέγοιτο ὀρθότατα. Indeed he distinctly calls God αἰδίων ζῶον, in
 Tim. p. 317.

IV. 2. ἢ μὴ τὸ ὄν δι' αἰσθήσεως ἔλαβεν; Vulgo δὲ μὴ τάχιον κ. τ. λ. Otto,
 after the Benedictine editor, reads ἢ μὴ τάχιον κ. τ. λ. The correction is a sure
 guide, but yet not adequate to the extent required, in order to render the passage
 intelligible. To effect this, τάχιον must also be changed into τὸ ὄν, as clearly

- θρώπου νοῦς ὄψεται ποτε, μὴ ἀγίῳ πνεύματι κεκοσμημένος;—
 Φησὶ γὰρ Πλάτων, ἦν δ' ἐγώ, αὐτὸ τοιοῦτον εἶναι τὸ τοῦ νοῦ
 5 ὄμμα, καὶ πρὸς τοῦτο ἡμῖν δεδούσθαι, ὡς δύνασθαι καθορᾶν αὐτὸ
 ἐκεῖνο τὸ ὃν εἰλικρινεῖ αὐτῷ ἐκείνῳ, ὃ τῶν νοητῶν ἀπάντων ἐστὶν
 αἷτιον, οὐ χρῶμα ἔχον, οὐ σχῆμα, οὐ μέγεθος, οὐδὲ οὐδὲν ὧν
 ὀφθαλμὸς βλέπει· ἀλλὰ τι ὃν τοῦτ' αὐτό, φησί, ὃν ἐπέκεινα πά-
 σης οὐσίας, οὔτε ῥητὸν οὔτε ἀγορευτόν, ἀλλὰ μόνον καλὸν καὶ ἀγαθόν,
 10 ἐξαίφνης ταῖς εὐ πεφυκυῖαις ψυχαῖς ἐγγινόμενον διὰ τὸ συγγενὲς
 καὶ ἔρωτα τοῦ ἰδέσθαι.—Τίς οὖν ἡμῖν, ἔλεγε, συγγένεια πρὸς
 τὸν Θεόν ἐστιν; Ἡ καὶ ἡ ψυχὴ καὶ ἀθάνατός ἐστι, καὶ αὐτοῦ

indicated by Justin's answer; and ἡ into ἡ. There is a manifest reference to the notion that *all ideas originate in sensation*; which, as Thirlby observes, is not altogether so modern an opinion, as some have believed. That human reason is itself incapable of comprehending the divine perfections, which is implied in the latter part of the stranger's question, is constantly maintained by the Fathers. Thus Lactant. Inst. Div. III. 1. *Loqui potuerunt Philosophi, ut homines eruditi; vere autem loqui nullo modo, quia veritatem non didicerant ab eo, qui ejus potens est*. See also Theophil. ad Antol. III. 2. Iren. Hær. IV. 20. 6. 8. Clem. Strom. VI. 18. 165. Origen. c. Cels. VII. 42.

4. φησὶ γὰρ Πλάτων, κ. τ. λ. Plat. Phædon. p. 149. (T. I. ed. Bip.):—'Ἀρ' οὖν ἐκεῖνος ἂν τοῦτο ποιήσεις καθαρώτατα, ὅστις ὅτι μάλιστα αὐτῇ τῇ διανοίᾳ ἴοι ἐφ' ἑκάστον, μήτε τὴν ὄψιν παρατιθέμενος ἐν τῷ διανοεῖσθαι, μήτε τινὰ ἄλλην αἰσθησιν ἐφέλκων μηδεμίαν μετὰ τοῦ λογισμοῦ, ἀλλ', αὐτῇ καθ' αὐτὴν εἰλικρινεῖ τῇ διανοίᾳ χρώμενος, αὐτὸ καθ' αὐτὸ εἰλικρινὲς ἑκάστον ἐπιχειροῖ θηρεύειν τῶν ὄντων κ. τ. λ.; ἄρ' οὐχ οὗτός ἐστιν, ὃ Σώκρατες, εἶπερ τις ἄλλος, ὁ τευζόμενος τοῦ ὄντος; It must be borne in mind that the Platonic notions advanced by Justin with respect to the divine nature and existence, the soul, and the doctrine of a *metempsychosis*, are referable to the period antecedent to his conversion; and that the questions of his instructor are merely put *hypothetically*, with the intention of drawing from Justin an acknowledgement that they are untenable.

ἢ 2. ἀλλὰ τι ὃν κ. τ. λ. But that this same being (ὃν), he continues, is something beyond all substance, &c. Supply εἶναι from the preceding member. Thirlby and others have proposed various emendations; but the received text is quite as perspicuous and accurate as may be expected from Justin's ordinary attention to such matters. It is therefore only necessary to notice the substitution, after Otto, of φησὶ for φημί, which marks the clause as a continuation of Plato's sentiments, though found in another part of his works. Justin seems to refer to *de Repub.* p. 120. (T. VII. ed. Bip.):—οὐκ οὐσίας ὄντος τοῦ ἀγαθοῦ, ἀλλ' ἔτι ἐπέκεινα τῆς οὐσίας, πρεσβεία καὶ δυνάμει ὑπερέχοντος.

ἐκείνου τοῦ βασιλικοῦ νοῦ μέρος; Ὡς δὲ ἐκεῖνος ὀρᾷ τὸν Θεόν, οὕτω καὶ ἡμῖν ἐφικτὸν τῷ ἡμετέρῳ νῷ συλλαβεῖν τὸ θεῖον καὶ τοῦντεῦθεν ἤδη εὐδαιμονεῖν;—Πάνυ μὲν οὖν, ἔφην.—Πᾶσαι 15
 δ' αὐτὸ διὰ πάντων αἱ ψυχαὶ χωροῦσι τῶν ζώων, ἡρώτα, ἢ ἄλλη μὲν ἀνθρώπου, ἄλλη δὲ ἵππου καὶ ὄνου;—Οὐκ, ἀλλ' αἱ αὐταὶ ἐν πᾶσιν εἰσιν, ἀπεκρινάμην.—Ὅφονται ἄρα, φησί, καὶ ἵπποι καὶ ὄνοι, ἢ εἰδόν ποτε τὸν Θεόν;—Οὐκ, ἔφην· οὐδὲ γὰρ οἱ πολλοὶ τῶν ἀνθρώπων, εἰ μὴ τις ἐν δίκῃ βιώσαιοτο, καθαρὰς 20
 δικαιοσύνη καὶ τῇ ἄλλῃ ἀρετῇ πάσῃ.—Οὐκ ἄρα, ἔφη, διὰ τὸ συγγενὲς ὀρᾷ τὸν Θεόν, οὐδ' ὅτι νοῦς ἐστίν, ἀλλ' ὅτι σώφρων καὶ δίκαιος.—Ναί, ἔφην, καὶ διὰ τὸ ἔχειν ᾧ νοεῖ τὸν Θεόν.—Τί οὖν; ἀδικοῦσί τινα αἶγες ἢ πρόβατα;—Οὐδὲν οὐδένα, ἦν δ' ἐγώ.
 —Ὅφοντα, ἄρα, φησί, κατὰ τὸν σὸν λόγον καὶ ταῦτα τὰ ζῶα; 25
 —Οὐ· τὸ γὰρ σῶμα αὐτοῖς, τοιοῦτον ὄν, ἐμπόδιόν ἐστιν.—Εἰ λάβοιεν φωνὴν τὰ ζῶα ταῦτα, ὑποτυχὼν ἐκεῖνος, εὖ ἴσθι ὅτι πολὺν ἂν εὐλογώτερον ἐκεῖνα τῷ ἡμετέρῳ σώματι λοιδοροῦντο· νῦν δ' ἐάσωμεν οὕτω, καὶ σοι ὡς λέγεις συγκεχωρήσθω. Ἐκεῖνο δέ μοι εἰπέ, ἕως ἐν τῷ σώματί ἐστιν ἡ ψυχὴ βλέπει, ἢ ἀπαλλαγείσα 30
 τούτου;—Καὶ ἕως μὲν ἐστιν ἐν ἀνθρώπῳ εἶδει, δυνατόν αὐτῇ,

13. τοῦ βασιλικοῦ νοῦ μέρος. Plat. Phileb. p. 248. (T. IV. ed. Bip.):—οὐκοῦν ἐν μὲν τῇ τοῦ Διὸς, ἑρείς, φύσει βασιλικὴν μὲν ψυχὴν, βασιλικὸν δὲ νοῦν ἐγγίγνεσθαι; Apuleius in Pymand. p. 192. *Mens quidem ex ipsa Dei essentia, si qua est ejus essentia, nascitur.* Tatian also observes that Man obtains immortality by imbibing a portion of God (Θεοῦ μοῖραν). See Kaye's Justin, p. 177.

16. αὐτό. Scil. τὸ θεῖον. Vulgo αὐτῷ, which most editors have agreed in removing it from the text.

26. τὸ γὰρ σῶμα κ. τ. λ. Plutarch de placitis Philos. v. 20. Πυθαγόρας καὶ Πλάτων λογικὰς μὲν εἶναι καὶ τῶν ἀλόγων ζώων καλουμένων τὰς ψυχὰς λέγουσι, οὐ μὴν λογικῶς ἐνεργούσας παρὰ τὴν δυσκрасίαν τῶν σωμάτων καὶ τὸ μὴ ἔχειν φραστικόν.

31. ἐν ἀνθρώπῳ εἶδει. Plato in Phædon. T. I. p. 165. τοῦτο δὲ ἀδύνατον, εἰ μὴ ἦν ποὺ ἡμῶν ἡ ψυχὴ πρὶν ἐν τῷδε τῷ ἀνθρωπίνῳ εἶδει γενέσθαι. Ibid. p. 173. ἦσαν ἄρα αἱ ψυχὰς καὶ πρότερον, πρὶν εἶναι ἐν ἀνθρώπῳ εἶδει. Ibid. p. 209. εἶναι τὴν ψυχὴν πρὶν καὶ εἰς ἀνθρώπῳ εἰδός τε καὶ σῶμα ἀφικέσθαι. Phædr. T. x. p. 326. διάγουσιν ἀξίως οὐ ἐν ἀνθρώπῳ εἶδει ἐβίωσαν βίον.

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φημί, ἐγγενέσθαι διὰ τοῦ νοῦ, μάλιστα δὲ ἀπολυθεῖσα τοῦ σώματος, καὶ αὐτὴ καθ' ἑαυτὴν γενομένη, τυγχάνει οὐ ἥρα πάντα τὸν χρόνον πάντως.—³Ἡ καὶ μέμνηται τούτου πάλιν ἐν ἀνθρώ-
 35 πῳ γενομένη;—Οὐ μοι δοκεῖ, ἔφη. —Τί οὖν ὄφελος ταῖς ἰδούσαις, ἢ τί πλέον τοῦ μὴ ἰδόντος ὁ ἰδὼν ἔχει, εἰ μὴδὲ αὐτὸ τοῦτο ὅτι εἶδε μέμνηται;—Οὐκ ἔχω εἰπεῖν, ἦν δ' ἐγώ.—Αἱ δὲ ἀνάξια ταύτης τῆς θέας κριθεῖσαι τί πάσχουσιν; ἔφη.—
 Εἰς τινα θηρίων ἐνδοσμεύονται σώματα, καὶ αὕτη ἐστὶ κόλασις
 40 αὐτῶν.—Οἶδασιν οὖν ὅτι διὰ ταύτην τὴν αἰτίαν ἐν τοιούτοις εἰσὶ σώμασι, καὶ ὅτι ἐξήμαρτόν τι;—Οὐ νομίζω.—Οὐδὲ ταύταις ἄρα ὄφελός τι τῆς κολάσεως, ὥς ἔοικεν' ἀλλ' οὐδὲ κολάζεσθαι αὐτὰς λέγοιμι, εἰ μὴ ἀντιλαμβάνονται τῆς κολάσεως.—Οὐ γάρ.
 —Οὔτε οὖν ὁρώσι τὸν Θεὸν αἱ ψυχαί, οὔτε μεταμελίζουσιν εἰς
 45 ἕτερα σώματα· ἦδεσαν γὰρ ἂν ὅτι κολάζονται οὕτως, καὶ ἐφο-
 βοῦντο ἂν καὶ τὸ τυχὸν ἐξαμαρτεῖν ὕστερον. Νοεῖν δὲ αὐτὰς δύνασθαι ὅτι ἔστι Θεὸς, καὶ δικαιοσύνη καὶ εὐσέβεια καλὸν, κάγῳ συντίθεμαι, ἔφη.—³Ορθῶς λέγεις, εἶπον.

32. ἐγγενέσθαι. Understand τοιαύτην δύναμιν, scil. τοῦ Θεὸν βλέπειν.

— μάλιστα δὲ ἀπολυθεῖσα κ. τ. λ. Plato in Phædon. T. I. 150. "Ὡς ἂν τὸ σῶμα ἔχωμεν, καὶ ξυμπεφυρμένη ἢ ἡμῶν ἢ ψυχῇ μετὰ τοῦ τοιούτου κακοῦ, οὐ μὴ ποτε κτησώμεθα ἱκανῶς οὐ ἐπιθυμοῦμεν. . . . Ἀλλὰ τῷ ὄντι ἡμῖν δέδεικται ὅτι, εἰ μέλλομέν ποτε καθαρῶς τι εἶσεσθαι, ἀπαλλακτέον αὐτοῦ, καὶ αὐτῇ τῇ ψυχῇ θεατέον αὐτὰ τὰ πράγματα· καὶ τότε, ὡς ἔοικεν, ἡμῖν ἔσται οὐ ἐπιθυμοῦμέν τε καὶ φαμεν ἐρασταὶ εἶναι φρόνησις, ἐπειδὴν τελευτήσωμεν, ὡς ὁ λόγος σημαίνει, ζῶσι δ' οὐ. . . . Τότε γὰρ αὐτὴ καθ' αὐτὴν ἔσται ἡ ψυχὴ χωρὶς τοῦ σώματος, πρότερον δ' οὐ. Ibid p. 154. Οὐ πολλὴ ἂν ἀλογία εἴη, εἰ μὴ ἄσμενοι ἐκεῖσε ἴοιεν, οἱ ἀφικομένοις ἐλπίς ἐστίν οὐ διὰ βίου ἥρων τυχεῖν; THIRLBY. The Edd. and Cod. Reg. give πάντων. Cod. Clar. πάντα. Pearson's emendation, πάντως, accords with ἱκανῶς in the first of the above citations.

39. εἰς τινα θηρίων κ. τ. λ. Apul. Pymand. p. 185. *Revoluto autem itinere in reptilia præcipitantur: hæc utique adjudicatio pænæque est animæ malæ.* Of the Pythagorean and Platonic Metempsychosis, see Plat. Phæd. T. I. p. 184. sqq. Tom. T. IX. p. 327. sq. Lactant. Instt. Div. III. 18. Epiphan. Hær. 7. Ovid. Met. xv.

45. ᾗδεσαν. So both the MSS. Thirlby and others would read ᾗδεσαν, but though this is the more common termination of the 3 pl. plusqp. in the later writers, the other form sometimes occur; as ἐστήκεσαν in Rev. vii. 11. The vulgar reading ἦδεσαν is certainly incorrect; for the 3 pl. imperf. would be εἶδοσαν,

V. Οὐδὲν οὖν ἴσασι περὶ τούτων ἐκείνοι οἱ φιλόσοφοι· οὐδὲ γὰρ ὃ τί ποτέ ἐστι ψυχὴ ἔχουσιν εἰπεῖν.—Οὐκ ἔοικεν.—Οὐδὲ μὴν ἀθάνατον χρὴ λέγειν αὐτήν· ὅτι εἰ ἀθάνατός ἐστι, καὶ ἀγέννητος δηλαδή.—Ἀγέννητος δὲ καὶ ἀθάνατός ἐστι κατὰ τινὰς λεγομένους Πλατωνικούς.—Ἡ καὶ τὸν κόσμον σὺ ἀγέννητον λέγεις;—Εἰσὶν οἱ λέγοντες, οὐ μέντοι γε αὐτοῖς συγκατατίθεμαι ἐγώ.—Ὅρθῶς ποιῶν. Τίνα γὰρ λόγον ἔχει, σῶμα

Although the soul is admitted to be immortal, it is not necessarily so in its own nature, but by the gift of God.

as in Niceph. Greg. vi. 5. With respect to the venerable stranger's argument, it is adopted by Irenæus (Hær. II. 33. 1.):—*Si enim ob hoc emittebantur animæ, uti in omni fierent operatione, oportebat eos meminisse eorum quæ ante facta sunt, uti ea quæ deerant adimplerent, et non circa eadem semper volutantes continuatim miserabiliter laborarent.* Compare Tertull. de Anim. c. 31. Clem. Alex. Ecl. Prophet. c. 17.

V. 1. οὐδὲν οὖν ἴσασι κ. τ. λ. So in Cohort. ad Græc. c. 6. ὅτι οὐ δὲ ὁ περὶ τῆς ἐνταυθα ἀνθρωπίνης ψυχῆς αὐτοῖς συμφωνήσει λόγος, ὅλον ἀπὸ τῶν ὑφ' ἐκατέρων αὐτῶν περὶ αὐτῆς λεχθέντων. Compare also c. 7.

3. οὐδὲ μὴν ἀθάνατον κ. τ. λ. Mr. Nelson observes, that when the early Fathers assert that the soul is not properly immortal, the expression must not be rigorously interpreted; for they do not speak with reference to the Christian doctrine of the immortality of the soul, but in opposition to the extravagant notions of some Platonists, whose opinions on the subject implied *necessity of existence*. They argue on the other hand, that souls ought not to be called immortal because they *had a beginning, and depend entirely upon God for the continuance of their being*; and that in this sense not even the angels are immortal, but God *only hath immortality* (1 Tim. vi. 16.). Compare Iren. Hær. II. 32. 2-4. Of the notion that the soul was *uncreated*, and therefore *immortal*, see Plat. Phædr. T. x. p. 318. sqq. The same belief is attributed to the Pythagoræans in Lactant. Instt. Div. III. 18. *Nam cum timent argumentum illud, quo colligitur, necesse esse ut occidant animæ cum corporibus, quia cum corporibus nascuntur, dixerunt non nasci animas, sed insinuari potius in corpora, et ex aliis in alia migrare. Non putaverunt aliter fieri posse, ut supersint animæ post corpora, nisi videntur fuisse ante corpora.*

7. τίνα γὰρ λόγον ἔχει σῶμα, κ. τ. λ. Plat. Tim. T. ix. p. 302. Ὁ δὲ πᾶς οὐρανὸς ἢ κόσμος ἢ καὶ ἄλλο ὃ τί ποτε ὀνομαζόμενος μάλιστ' ἂν δέχοιτο, τοῦθ' ἡμῖν ὠνομάσθω· σκεπτέον δ' οὖν περὶ αὐτοῦ πρῶτον, ὅπερ ὑποκεῖται περὶ παντὸς ἐν ἀρχῇ δεῖν σκοπεῖν, πότερον ἢν αἰεὶ, γενέσεως ἀρχὴν ἔχων οὐδεμίαν, ἢ γέγονεν, ἀπ' ἀρχῆς τινὸς ἀρξάμενος. Γέγονεν· ὁρατὸς γὰρ ἀπτόσ τέ ἐστι καὶ σῶμα ἔχων, πάντα δὲ τὰ τοιαῦτα αἰσθητά, τὰ δὲ αἰσθητά, δόξῃ περιληπτὰ μετὰ αἰσθήσεως, γινόμενα καὶ γεννητὰ ἐφάνη. Lactant. Instt. Div. II. 9. *Quicquid est solido et contractibili corpore, accipit externam vim:*

οὕτω στερεὸν, καὶ ἀντιτυπίαν ἔχον, καὶ σύνθετον, καὶ ἀλλοιούμενον καὶ φθίνον καὶ γινόμενον ἐκάστης ἡμέρας, μὴ ἀπ' ἀρχῆς τινὸς
 10 ἡγεῖσθαι γεγονέναι; Εἰ δ' ὁ κόσμος γεννητός, ἀνάγκη καὶ τὰς ψυχὰς γεγονέναι, καὶ οὐκ εἶναι ποι τάχα· διὰ γὰρ τοὺς ἀνθρώπους ἐγένοντο καὶ τὰ ἄλλα ζῶα, εἰ ὅλως κατ' ἰδίαν καὶ μὴ μετὰ τῶν ἰδίων σωμάτων φήσεις αὐτὰς γεγονέναι.—Οὕτως δοκεῖ ὀρθῶς ἔχειν.—Οὐκ ἄρα ἀθάνατοι.—Οὐκ, ἐπειδὴ καὶ ὁ κόσμος γεννητός
 15 ἡμῶν ἐφάνη.—'Αλλὰ μὴν οὐδὲ ἀποθνήσκειν φημί πάσας τὰς ψυχὰς ἐγώ· ἔρμαιον γὰρ ἦν ὡς ἀληθῶς τοῖς κακοῖς. 'Αλλὰ τί; Τὰς μὲν τῶν εὐσεβῶν ἐν κρείττονί ποι χώρῳ μένειν, τὰς δὲ ἀδίκους καὶ πονηρὰς ἐν χείρονι, τὸν τῆς κρίσεως ἐκδεχομένης χρόνον τότε. Οὕτως αἱ μὲν, ἄξιαι τοῦ Θεοῦ φανείσαι, οὐκ ἀποθνήσκουσιν ἔτι
 20 αἱ δὲ κολάζονται, ἔστ' ἂν αὐτὰς καὶ εἶναι καὶ κολάζεσθαι ὁ Θεὸς

quod accipit vim, dissolubile est: quod dissolvitur, interit; quod interit, ortum sit necesse est. THIRLBY. Compare also Theoph. ad Autol. II. 4. That Justin did not suppose the world to have been eternal, see on Apol. I. c. 10. 8.

11. καὶ οὐκ εἶναι ποι τάχα. *And that at some time perhaps they do not exist.*

15. οὐδὲ ἀποθνήσκειν πάσας τὰς ψυχὰς. *That no souls whatever die.* The writers of the New Testament frequently employ the adjective *pās*, with a negative particle, in the sense of *οὐδεῖς* or *μηδεῖς*; and when the negative is closely connected with the verb, as in this passage, the exclusion is universal. Thus in Matt. xii. 25. *πᾶσα πόλις μερισθεῖσα καθ' ἐαυτῆς οὐ σταθήσεται.* Luke i. 37. *οὐκ ἀδυνατήσει παρὰ Θεοῦ πᾶν ῥῆμα.* When the negative does not immediately precede the verb, the expression is less forcible; as in 1 Cor. xv. 39. *οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ.* See my Gr. Gram. to the N. T. §. 14. 3. The idiom, however, is not found in classical Greek. In further illustration of the passage see on Apol. I. cc. 8, 13; 18, 3.; and compare cc. 20, 21..

17. τὰς μὲν τῶν εὐσεβῶν κ. τ. λ. This doctrine of an intermediate state, altogether at variance with the Romish notions of Purgatory, is equally maintained by other writers. Thus Iren. Hær. v. 31. 2. *αἱ ψυχὰι ἀπέρχονται εἰς τὸν τόπον τὸν ὠρισμένον αὐταῖς ἀπὸ τοῦ Θεοῦ, κάκει μέχρι τῆς ἀναστάσεως φοιτῶσι, περιμενοῦσαι τὴν ἀνάστασιν.* Compare also Tertull. de Anim. c. 58. Novatian. de Trin. c. 2. For τότε, Thirlby would read ποτέ.

20. ἔστ' ἂν ὁ Θεὸς θέλῃ. Iren. Hær. II. 34. 3. *Sic et de animabus et de spiritibus, et omnino de omnibus his quæ facta sunt, cogitans quis, minime peceabit: quando omnia, quæ facta sunt, initium quidem facturæ suæ habeant, perseverant autem quoadusque ea Deus et esse et perseverare voluerit. Non enim ex nobis, neque ex nostra natura vita est, sed secundum gratiam Dei datur.*

θέλη.——⁹Αρα τοιοῦτόν ἐστιν ὃ λέγεις, οἷον καὶ Πλάτων ἐν Τιμαίῳ αἰνίσσεται περὶ τοῦ κόσμου, λέγων ὅτι αὐτὸς μὲν καὶ φθαρτός ἐστιν ἢ γέγονεν, οὐ λυθήσεται δὲ οὐδὲ τεύξεται θανάτου μοίρας διὰ τὴν βούλησιν τοῦ Θεοῦ; Τούτ' αὐτό σοι δοκεῖ καὶ περὶ ψυχῆς καὶ ἀπλῶς πάντων περὶ λέγεσθαι; Ὅσα γὰρ ἐστὶ μετὰ τὸν Θεὸν 25 ἢ ἔσται ποτέ, ταῦτα φύσιν φθαρτὴν ἔχειν, καὶ οἶά τε ἐξαφανισθῆναι καὶ μὴ εἶναι ἔτι· μόνος γὰρ ἀγέννητος καὶ ἀφθαρτος ὁ Θεός, καὶ διὰ τοῦτο Θεός ἐστι, τὰ δὲ λοιπὰ πάντα μετὰ τοῦτον γεννητὰ καὶ φθαρτά. Τούτου χάριν καὶ ἀποθνήσκουσιν αἱ ψυχαὶ καὶ κολάζονται· ἐπεὶ εἰ ἀγέννητοι ἦσαν, οὐτ' ἂν ἐξημάρτανον οὔτε 30 / ἀφροσύνης ἀνάπλεω ἦσαν, οὐδὲ δειλαὶ καὶ θρασεῖαι πάλιν, ἀλλ' οὐδὲ ἐκοῦσαι ποτὲ εἰς σύας ἐχώρου καὶ ὄφεις καὶ κύνας, οὐδὲ μὴν ἀναγκάζεσθαι αὐτὰς θέμις, εἴπερ εἰσὶν ἀγέννητοι. Τὸ γὰρ

21. ἀρα τοιοῦτόν ἐστι κ. τ. λ. It is not altogether clear where the observation of Justin, which is now commencing, is succeeded by the reply of his instructor; but the Benedictine editor seems to be correct in assigning the remainder of the chapter to the former. The *enigmatical* passage of Plato, to which he alludes, will be found in the *Timæus* (vol. ix. p. 324. sq.).

26. ἔχειν. Otto repeats Πλάτων αἰνίσσεται, and observes that the infinitive plainly indicates the continuation of the same interlocution.

27. μόνος γὰρ ἀγέννητος κ. τ. λ. Iren. *ubi supra*:—*Sine initio et sine fine, vere et semper idem et eodem modo se habens, solus est Deus. Quæ autem sunt ab illo omnia, quæcunque facta sunt et fiunt, initium quidem suum accipiunt generationis, et per hoc inferiora sunt ei qui ea fecit, quoniam non sunt ingenita, perseverant autem et extenduntur in longitudinem sæculorum secundum voluntatem factoris Dei.* That whatever is *unbegotten* or *uncreated* stands on a perfect equality with what is also uncreated, and that neither can therefore exert any control over the other, is also asserted in the *Cohort. ad Græc.* c. 23. τὴν τῆς ὕλης δύναμιν, ἀγέννητον καὶ ἰσόχρονον καὶ ἡλικιώτην τοῦ δημιουργοῦ οὖσαν, ἀντιστατεῖν εἰκὸς τῇ αὐτοῦ βουλήσει· τῇ γὰρ μὴ πεποιηκότι οὐδεμία ἐξουσία πρὸς τὸ μὴ γεγονός, ὥστε οὐδὲ βιασθῆναι αὐτὴν δυνατόν τῆς ἐξωθεν πάσης ἀνάγκης ἐλευθέραν οὖσαν. Of the epithet ἀγέννητος, as applied to the Deity, see on *Apol.* i. c. 14, 8.

29. ἀποθνήσκουσιν αἱ ψυχαὶ κ. κ. That is, the souls of inferior animals and of wicked men. As Justin has previously admitted that there is no *metempsychosis* of the souls of men, he must here include the former; of the existence of which he seems, *in his heathen state*, to have entertained no doubt.

31. ἀνάπλεω. The MSS. and early edd. have ἀνάπλεω. In the Benedictine edition the ι is correctly subscribed.

ἀγέννητον τῷ ἀγεννήτῳ ὁμοίον ἐστὶ καὶ ἴσον καὶ ταυτόν, καὶ οὔτε
 35 δυνάμει οὔτε τιμῇ προκριθείη ἂν θατέρου τὸ ἕτερον, ὅθεν οὐδὲ
 πολλά ἐστὶ τὰ ἀγέννητα· εἰ γὰρ διαφορά τις ἦν ἐν αὐτοῖς, οὐκ ἂν
 εὖροις ἀναζητῶν τὸ αἷτιον τῆς διαφορᾶς, ἀλλ', ἐπ' ἀπειρον αἰεὶ τὴν
 διάνοιαν πέμπων, ἐπὶ ἐνός ποτε στήσῃ ἀγεννήτου καμῶν, καὶ τοῦτο
 φήσεις ἀπάντων αἷτιον. Εἴτε ἔλαθε, φημὶ ἐγώ, Πλάτωνα καὶ
 40 Πυθαγόραν, σοφοὺς ἄνδρας, οἳ ὥσπερ τεῖχος ἡμῖν καὶ ἔρεισμα
 φιλοσοφίας ἐξεγένοντο;

Ignorance
 of the
 philosophers
 generally
 respecting the
 nature of the
 soul.

VI. Οὐδὲν ἐμοί, ἔφη, μέλει Πλάτωνος, οὐδὲ Πυθαγόρου, οὐδὲ
 ἀπλῶς οὐδενὸς ὅλως τοιαῦτα δοξάζοντος. Τὸ γὰρ ἀληθὲς οὕτως
 ἔχει· μάθοις δ' ἂν ἐντεῦθεν. Ἡ ψυχὴ ἥτοι ζωὴ ἐστίν, ἡ ζωὴν
 ἔχει. Εἰ μὲν οὖν ζωὴ ἐστίν, ἄλλο τι ἂν ποιήσῃ ζῆν, οὐχ ἑαυτήν,
 ὡς καὶ κίνησις ἄλλο τι κινήσῃ μᾶλλον ἢ ἑαυτήν. Ὅτι δὲ ζῆ
 ψυχὴ, οὐδεὶς ἀντίποι. Εἰ δὲ ζῆ, οὐ ζωὴ οὐσα ζῆ, ἀλλὰ μετα-
 λαμβάνουσα τῆς ζωῆς· ἕτερον δὲ τι τὸ μετέχον τινὸς ἐκείνου οὐ

37. ἐπ' ἀπειρον αἰεὶ τ. δ. π. *Sending your thoughts to ramble over infinity.*
 Thirlby compares Iren. II. 16. 3. *Quanto igitur tutius et diligentius, quod est
 verum statim initio confiteri, quoniam fabricator Deus hic, qui mundum
 fecit, solus est Deus, et non est alius Deus præter eum; quam, post tantam
 irreligiositatem et circuitum, defessos cogi aliquando in aliquo uno statuere
 sensum, et ex eo figurationem factorum confiteri.*

39. εἴτε ἔλαθε, φημὶ ἐγώ, κ. τ. λ. *And has this then, I observed, escaped
 the observation of Plato, &c.* The words φημὶ ἐγώ do not indicate a new
 speaker, but merely call back the attention to the opinion of Plato, upon which
 the intervening argument rests. Otto, after the Benedictine edition, gives εἴτε
 for εἴτα, the reading of the MSS., which does not suit the sense. Thirlby would
 read ἡ ταῦτα, or εἴτα ταῦτα.

40. σοφοὺς ἄνδρας, οἳ ὥσπερ τεῖχος κ. τ. λ. *So Cohort. ad Græc. c. 3.*
*τοὺς σοφοὺς πάντως δῆπου καὶ φιλοσόφους λέξετε· ἐπὶ τοὺτους γὰρ, ὥσπερ
 ἐπὶ τεῖχος ὄχυρόν, καταφεύγειν εἰώθατε.*

VI. 5. κίνησις. As the reference is to *motion* in the abstract, the article
 should properly have been prefixed; but Justin's accuracy is not so great but that
 he may be easily supposed to have omitted it. Sylburg would insert it.

6. οὐ ζωὴ οὐσα ζῆ, ἀλλὰ κ. τ. λ. *So Iren. Hær. II. 64. Sicut autem
 corpus animale ipsum quidem non est anima, participatur autem animam
 quoadusque Deus vult; sic et anima ipsa quidem non est vita, participatur
 autem a Deo sibi præstitam vitam.* The old man is obviously refuting the
 principles upon which Plato endeavoured to establish the soul's immortality. See
 the Phædo (T. I. p. 238.) and the Phædrus (T. x. p. 318.).

μετέχει. Ζωὴς δὲ ψυχὴ μετέχει, ἐπεὶ ζῆν αὐτὴν ὁ Θεὸς βούλεται. Οὕτως ἄρα καὶ οὐ μεθέξει ποτέ, ὅταν αὐτὴν μὴ θέλοι ζῆν. Οὐ γὰρ δι' αὐτῆς ἐστὶ τὸ ζῆν, ὡς τοῦ Θεοῦ· ἀλλὰ ὥσπερ ἄνθρωπος 10 οὐ διαπαντός ἐστιν, οὐδὲ σύνεστιν αἰετὶ τῇ ψυχῇ τὸ σῶμα, ἀλλ' ὅτε αὐτὴν ἀνὰ ἡλυσθῆναι τὴν ἀρμονίαν ταύτην, καταλείπει ἡ ψυχὴ τὸ σῶμα, καὶ ὁ ἄνθρωπος οὐκ ἔστιν, οὕτως καί, ὅταν δέῃ τὴν ψυχὴν μηκέτι εἶναι, ἀπέστη ἀπ' αὐτῆς τὸ ζωτικὸν πνεῦμα, καὶ οὐκ ἔστιν ἡ ψυχὴ ἔτι, ἀλλὰ καὶ αὐτὴ ὅθεν ἐλήφθη ἐκείσε χωρεῖ πάλιν. 15

VII. Τίνι οὖν, φημί, ἔτι τις χρήσαιο διδασκάλῳ, ἢ πόθεν ὠφεληθείη τις, εἰ μὴδὲ ἐν τούτοις τὸ ἀληθές ἐστιν;—'Εγένοντο 15
 τινες πρὸ πολλοῦ χρόνου πάντων τούτων τῶν νομιζομένων φιλοσόφων παλαιότεροι, μακάριοι καὶ δίκαιοι καὶ θεοφιλεῖς, θείῳ πνεύματι True philosophy to be found only in the writings of the Prophets.

9. οὕτως ἄρα κ. τ. λ. It was the opinion of Tatian, that the soul, if deprived of the divine Spirit, sinks into a state of darkness or figurative death; and it has been thought that such is the death of the soul which is here represented as possible. It is clear, however, that an actual deprivation of life is intended; but the argument, while it asserts that immortality is not necessarily inherent in the soul, and maintains its liability to death subject to God's will, does not thence infer that it will in any case be deprived of existence.

10. δι' αὐτῆς. Of itself; i. e. as an innate property. The Benedictine editor conjectures ἴδιον αὐτῆς.

14. τὸ ζωτικὸν πνεῦμα. The life-giving spirit, upon which the soul's existence depends; as distinguished from the rational part of man. This distinction is clearly marked in the fragment de Resurrect. c. 10. 'Ανάστασις ἐστὶ τοῦ πεπτωκότος σαρκίου· πνεῦμα γάρ οὐ πίπτει. Ψυχὴ ἐν σώματι ἐστίν, οὐ ζῶ δὲ ἄψυχον· σῶμα ψυχῆς ἀπολειπούσης οὐκ ἔστιν, οἶκος γὰρ τὸ σῶμα ψυχῆς, πνεύματος δὲ ψυχῆ οἶκος· τὰ τρία ταῦτα κ. τ. λ. The word ψυχὴ, however, is used in the Dialogue, not of the rational soul as distinct from the spirit, but of both collectively. There is a passage very similar to the present, with reference to the preservation of the universe, in Theoph. ad Autol. i. 7. Οὗτός μου Θεὸς δούς πνεῦμα τὸ τρέφον αὐτὴν (τὴν γῆν), οὗ ἡ πνοὴ ζωογονεῖ τὸ πᾶν· ὃς ἐὰν συσχυ τὸ πνεῦμα παρ' ἑαυτῷ, ἐκλείψει τὸ πᾶν. Τούτῳ λαλεῖς, ἄνθρωπε· τούτου τὸ πνεῦμα ἀναπνεῖς.

15. ὅθεν ἐλήφθη ἐκ χ. π. Compare Eccles. xii. 7.

VII. 3. πάντων φιλοσόφων παλαιότεροι. See on Apol. i. c. 44, 21. Theophilus also (ad Autol. iii.), Lactantius (Instt. Div. iv. 5.), and other Fathers have enlarged upon the antiquity of the prophets.

4. δίκαιοι καὶ θεοφιλεῖς. Piety and integrity have always been accounted essential qualifications for the gift of prophecy. Thus Philo, in Quis rer. div. hæc. c. 52. φαῦλῳ οὐ θέμις ἐρμηνεῖ γενέσθαι Θεοῦ. Origen. c. Cels. vii. 18. οἱ προφῆται

- 5 λαλήσαντες καὶ τὰ μέλλοντα θεσπίσαντες, ἃ δὴ νῦν γίνεται·
 προφήτας δὲ αὐτοὺς καλοῦσιν. Οὗτοι μόνοι τὸ ἀληθὲς καὶ εἶδον καὶ
 ἐξεῖπον ἀνθρώποις, μήτ' εὐλαβηθέντες μήτε δυσωπηθέντες τιwά, μη
 ἡττημένοι δόξης, ἀλλὰ μόνα ταῦτα εἰπόντες ἃ ἤκουσιν καὶ ἃ εἶδον ἀγίw
 πληρωθέντες πνεύματι. Συγγράμματα δὲ αὐτῶν ἔτι καὶ νῦν διαμένει,
 10 καὶ ἔστιν ἐντυχόντα τούτοις πλείστον ὠφεληθῆναι, καὶ περὶ ἀρχῶν
 καὶ περὶ τέλους καὶ ὧν χρῆ εἰδέναι τὸν φιλόσοφον, πιστεύσαντα
 ἐκείνοις. Οὐ γὰρ μετὰ ἀποδείξεως πεποιήνται τότε τοὺς λόγους,
 ἅτε ἀνωτέρw πάσης ἀποδείξεως ὄντες ἀξιόπιστοι μάρτυρες τῆς
 ἀληθείας· τὰ δὲ ἀποβάντα καὶ ἀποβαίνοντα ἐξᾠαγκάζει συντί-
 15 θεσθαι τοῖς λελαλημένοις δι' αὐτῶν. Καῖτοι γε καὶ διὰ τὰς
 δυνάμεις, ἃς ἐπετέλουν, πιστεύεσθαι δίκαιοι ἦσαν, ἐπειδὴ καὶ τὸν
 ποιητὴν τῶν ὅλων Θεὸν καὶ πατέρα ἐδόξαζον, καὶ τὸν παρ' αὐτοῦ
 Χριστὸν υἱὸν αὐτοῦ κατήγγελλον, ὅπερ οἱ ἀπὸ τοῦ πλάνου καὶ
 ἀκαθάρτου πνεύματος ἐμπιπλάμενοι ψευδοπροφήται οὔτε ἐποίησαν

διὰ τὸ καθαρῶς βεβιωκέναι τὸ θεῖον πνεῦμα χωρήσαντες. Tertull. Apol. c. 18. *Viros, justitia et innocentia dignos Deum nosse et ostendere, a primordio in sæculum emisit spiritu divino inundatos.* See also Theoph. ad Antol. II. 9.

7. μήτ' εὐλαβηθέντες κ. τ. λ. That is, *neither influenced by fear, or shame, or ambition.* Clem. Alex. Context. vi. *Dei omnipotentis prophetas nemo exterrere potest, divinæ vocis organa.* Of the verb *δυσωπεῖσθαι*, *to be put out of countenance*, see Lobeck ad Phryn. 190. The more usual construction is with *πρὸς* or *ἐπὶ* τινά.

10. περὶ ἀρχῶν καὶ περὶ τέλους. Lactant. Instt. Div. vii. 14. *Nos autem, quos divinæ literæ ad scientiam veritatis erudiunt, principium mundi finemque cognovimus.* Of the verb *ἐντυχάνειν*, see on Apol. i. c. 14, 3.

12. πεποιήνται τότε τοὺς λόγους. See on Apol. i. c. 1, 8. Bp. Pearson would read *πότε*.

13. ἀνωτέρw πάσης ἀποδείξεως. So in the Fragment *de Resurrect.* c. 1. *ὁ μὲν τῆς ἀληθείας λόγος ἐστὶν ἐλεύθερος καὶ αὐτεξούσιος, ὑπὸ μηδεμίαν βάσανον ἐλέγχου θέλων πίπτειν, μηδὲ τὴν παρὰ τοῖς ἀκούουσι δι' ἀποδείξεως ἐξέτασιν ὑπομένων.* Origen. c. Cels. i. *ἐστὶ τις οἰκεία ἀπόδειξις τοῦ λόγου,θειοτέρα παρὰ τὴν ἀπὸ διαλεκτικῆς Ἑλληνικὴν· ταύτην δὲ τὴν θειοτέραν ὁ ἀπόστολος ὀνομάζει ἀπόδειξιν πνεύματος καὶ δυνάμεως.* See 1 Cor. ii. 4.

14. τὰ δὲ ἀποβάντα κ. τ. λ. See on Apol. i. c. 52, 1.

18. ὅπερ οἱ ψευδοπροφήται κ. τ. λ. Justin here proposes, as a criterion of a true miracle, that it should tend to the glory of the true God, and be thereby distinguished from *dæmoniacal* imposture. Compare Deut. xiii. 1. sqq. xviii. 20. 22. 1 Tim. iv. 1. Hence, though miracles are strongly corroborative of a prophet's

οὔτε ποιούσιν, ἀλλὰ δυνάμεις τινας ἐνεργεῖν εἰς κατάπληξιν τῶν 20 ἀνθρώπων τολμῶσι, καὶ τὰ τῆς πλάνης πνεύματα καὶ διαμόνια δοξολογούσιν. Εὖχον δέ σοι πρὸ πάντων φωτὸς ἀνοιχθῆναι πύλας· οὐ γὰρ συνοπτά οὐδὲ συννοητὰ πασίν ἐστιν, εἰ μὴ τῷ Θεῷ δῶ συνιέναι καὶ ὁ Χριστὸς αὐτοῦ.

VIII. Ταῦτα καὶ ἔτι ἄλλα πολλὰ εἰπὼν ἐκεῖνος, ὁ νῦν Justin exhort
καιρὸς οὐκ ἔστι λέγειν, ὥχετο, κελεύσας διώκειν αὐτά· καὶ οὐκ Trypho to
ἔτι αὐτὸν εἶδον. Ἐμοὶ δὲ παραχρήμα πῦρ ἐν τῇ ψυχῇ ἀνήφθη, follow his
καὶ ἔρως εἶχέ με τῶν προφητῶν καὶ τῶν ἀνδρῶν ἐκείνων, οἱ εἰσι example by
Χριστοῦ φίλοι· διαλογιζόμενός τε πρὸς ἑμναυτὸν τοὺς λόγους αὐτοῦ, embracing
ταύτην μόνην εὗρισκον φιλοσοφίαν ἀσφαλῆ τε καὶ σύμφορον. Christianity,
Οὕτως δὴ καὶ διὰ ταῦτα φιλόσοφος ἐγώ. Βουλοίμην δ' ἂν καὶ by whom he
πάντας ἴσον ἐμοὶ θυμὸν ποιησαμένους μὴ ἀφίστασθαι τῶν τοῦ is ridiculed
σωτῆρος λόγων· δέος γάρ τι ἔχουσιν ἐν ἑαυτοῖς, καὶ ἱκανοὶ δυσω- for deserting
πῆσαι τοὺς ἐκτρεπομένους τῆς ὀρθῆς ὁδοῦ, ἀνάπαυσις τε ἡδίστη his former
γίνεται τοῖς ἐκμελετώσιν αὐτούς. Εἰ οὖν τι καὶ σοὶ περὶ σεαυτοῦ opinions, and
μέλει, καὶ ἀντιποιῇ σωτηρίας, καὶ ἐπὶ τῷ Θεῷ πέποιθας, ἅπερ οὐκ advised to
salvation. adopt
Judaism,
rather than
trust to deceit-
ful tales, and
rely on a mer-
man for

mission, their moral tendency is always to be taken into consideration. See Clement. Hom. II. 33. Recogn. III. 59. Arnob. c. Gent. I. 43. II. 11. Origen. c. Cels. I. 68. III. 28. Consult, however, the note on Apol. I. c. 30, 3.

22. φωτὸς ἀνοιχθῆναι πύλας. Id est, ut te illuminet. Sic Arnob. adv. Gent. I. sub finem:—*Aperire pietatis januas*, i. e. *docere pietatem*. Isidor. Pelus. Epist. III. 52. ἀνοῖξαι τῶν νοημάτων θύραν. Clem. Alex. Cohort. ad Gent. sub init.—λογικαὶ γὰρ αἱ τοῦ λόγου πύλαι, πίστεως ἀνοιγόμεναι κλειδί. JEBB.

23. εἰ μὴ τῷ Θεῷ κ. τ. λ. John xvi. 44. οὐδεὶς δύναται ἐλθεῖν πρὸς με, εἰ μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν. Compare infra c. 58. Phil. Jud. de Cherub: c. 9.

VIII. 3. ἐμοὶ πῦρ ἐν τῇ ψυχῇ ἀνήφθη. Luke xxiv. 32. οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει κ. τ. λ. The vulgar reading is ἐμοῦ, and in the next clause ἔρως ἔχει με. The emendation here adopted was suggested by Thirlby, and received by Otto as absolutely necessary.

7. οὕτως δὴ κ. τ. λ. This is said in reply to Trypho's question in c. 1. τίς ἢ σὴ φιλοσοφία, εἰπέ ἡμῖν. Of Justin's conversion, see Introd. Obs. to. Apol. I. p. 3. It may be mentioned that Tatian (Orat. c. Græc. cc. 29. 35.), Theophilus of Antioch (ad Autol. I. 14.), and Hilary (de Trin. I. 1.), were led to embrace Christianity by the study of the Old Testament, and more particularly of the prophets.

— βουλοίμην δ' ἂν καὶ πάντας κ. τ. λ. Compare Acts xxvi. 29.

12. ἅπερ οὐκ ἄλλοτρίψ τ. π. Inasmuch as you are not a stranger to the

ἀλλοτρίῳ τοῦ πράγματος, πάρεστιν ἐπιγνόντι σοι τὸν Χριστὸν τοῦ Θεοῦ, καὶ τελείῳ γενομένῳ, εὐδαιμονεῖν.—Ταῦτά μου, φίλτατε,
 15 εἰπόντος, οἱ μετὰ τοῦ Τρύφωνος ἀνεγέλασαν, αὐτὸς δὲ ὑπομειδιά-
 σας, Τὰ μὲν ἄλλα σου, φησὶν, ἀποδέχομαι, καὶ ἄγαμαι τῆς περὶ
 τὸ θεῖον ὁρμῆς· ἄμεινον δὲ ἦν φιλοσοφεῖν ἔτι σε τὴν Πλάτωνος
 ἢ ἄλλον του φιλοσοφίαν, ἀσκοῦντα καρτερίαν καὶ ἐγκράτειαν καὶ
 σωφροσύνην, ἢ λόγοις ἐξαπατηθῆναι ψευδέσι, καὶ ἀνθρώποις ἀκο-
 20 λουθῆσαι οὐδενὸς ἀξίοις. Μένοντι γάρ σοι ἐν ἐκείνῳ τῷ τῆς
 φιλοσοφίας τρόπῳ, καὶ ζῶντι ἀμέμπτως, ἐλπίς ὑπελείπετο ἀμείνωνος
 μοίρας· καταλιπόντι δὲ τὸν Θεόν, καὶ εἰς ἄνθρωπον ἐλπίσαντι, ποία
 ἔτι περιλείπεται σωτηρία; Εἰ οὖν καὶ ἐμοῦ θέλεις ἀκοῦσαι,—φίλον
 γάρ σε ἤδη νενομίκα,—πρῶτον μὲν περιτεμοῦ, εἴτα φύλαξον, ὥς
 25 νενομίσται, τὸ σάββατον καὶ τὰς ἑορτὰς καὶ τὰς νουμηνίας τοῦ
 Θεοῦ, καὶ ἀπλῶς τὰ ἐν τῷ νόμῳ γεγραμμένα πάντα ποίει, καὶ τότε

matter. As a Jew, Trypho could not be unacquainted with the prophecies relating to Christ contained in the Hebrew Scriptures. Some connect ἀλλοτρίῳ with Θεῷ, but the sense thus obtained is harsh and unsatisfactory. Either the true reading is *ἄρε*, or *ἄπερ* must be understood in the same manner.

14. *τελείῳ.* Initiated into the Christian Church by baptism. Thirlby, Jebb, and others affirm that *Christian perfection* is intended; and Otto supposes that both meanings may be included, citing in support of his opinion c. 44. *infra*:—ἵνα τοῦτον τὸν Χριστὸν ἐπιγνόντες, καὶ λουσάμενοι τὸ ὑπὲρ ἀφάρσεως ἁμαρτιῶν διὰ Ἑσαίου κηρυχθέν λουτρον, ἀναμαρτήτως λοιπὸν ζήσητε. Compare also *Apol.* i. c. 66., and see the passage adduced from Clement of Alexandria in the note to c. 61, 9.

— *φίλτατε.* It appears from c. 141., that the name of the friend, to whom Justin dedicated his Dialogue, was *Marcus Pompeius*. There is little reason for the supposition which identifies him with Adrian's general, who suppressed the Jewish rebellion under Barchochebas; and scarcely more for that of Grabe, who suggests, though he lays no great stress on his conjecture, that he might possibly be *Mark*, the sixteenth bishop of Jerusalem. The decision of the question, however, is neither very easy, nor very important.

20. *ἀνθρώποις οὐδένος ἀξίοις.* See *Introd. Obs.* on *Apol.* i. p. 4., and notes. This particular calumny is repelled in c. 119. οὐκοῦν οὐκ εὐκαταφρόνητος δημὸς ἔσμεν κ. τ. λ.

22. *eis ἄνθρωπον ἐλπίσαντι,* Tertull. *Apol.* c. 21. *Vulgus jam scit Christum ut aliquem hominum, qualem Judæi judicaverunt; quo facilius quis nos hominis cultores existimaverint.* Compare *Jerem.* xvii. 5.

IX. Συγγνώμη σοι, ἔφην, ὦ ἄνθρωπε, καὶ ἀφεθείη σοι· οὐ γὰρ οἶδας ὃ λέγεις, ἀλλὰ πειθόμενος τοῖς διδασκάλοις, οἱ οὐ συν-
 λασι τὰς γραφάς, καὶ ἀπομαντευόμενος λέγεις ὃ τι αὖ σοι ἐπὶ
 θυμὸν ἔλθοι. Εἰ δὲ βούλοιο τούτου περὶ δέξασθαι λόγον, ὡς
 οὐ πεπλανήμεθα, οὐδὲ παυσόμεθα ὁμολογοῦντες τοῦτον, κἂν τὰ ἐξ 5
 ἀνθρώπων ἡμῖν ἐπιφέρωνται ὀνειδῆ, κἂν ὁ δεινότατος ἀπειπεῖν
 ἀναγκάζῃ τύραινος· παρεστῶτι γὰρ δείξω, ὅτι οὐ κενοῖς ἐπιστεύ-
 σαμεν μύθοις οὐδὲ ἀναποδείκτοις λόγοις, ἀλλὰ μεστοῖς πνεύματος
 θεοῦ καὶ δυνάμει βρῦνουσι καὶ τεθηλόσι χάριτι. Ἀνεγέλασαν

The Christians
 do not follow
 idle tales,
 but the
 records of
 inspiration.

IX. 1. συγγνώμη σοι. Supply ἔστω.

5. οὐδὲ πανσόμεια κ. τ. λ. Justin confirmed the truth of this assertion in his own person, as related in Act. Mart. Justin' et Socc. c. 5. 'Ρουστικός ἐπαρχος ἀπεφύητο λέγων, Οἱ μὴ βουληθέντες θῆσαι τοῖς θεοῖς, καὶ εἶξαι τῷ τοῦ αὐτοκράτορος προστάγματι, μαστιγωθέντες ἀπαχθήτωσαν, κεφαλικὴν ἀποτινύντες δίκην κατὰ τὴν τῶν νόμων ἀκολουθίαν. Οἱ ἄγιοι μάρτυρες, δοξάζοντες τὸν Θεὸν, ἀπερμήθησαν τὰς κεφαλὰς, καὶ ἐτελείωσαν αὐτῶν τὴν μαρτυρίαν ἐν τῷ τοῦ σωτῆρος ὁμολογίᾳ. Thus also the Church of Smyrna, in the Epistle recounting the martyrdom of Polycarp, c. 17. οὔτε τὸν Χριστὸν ποτὲ καταλιπεῖν δυνήσομεθα, οὔτε ἕτερον τινα σέβεσθαι. Cod. Reg. in marg. ὁμολογουντες σὺς τοῦτον.

7. οὐ κενοῖς ἐπιστεύσαμεν μύθοις. Compare 2 Pet. i. 16.

- 10 οὖν πάλιν οἱ μετ' αὐτοῦ, καὶ ἄκοσμον ἀνεφθέγγοντο· ἐγὼ δὲ ἀναστὰς οἶδός τ' ἤμην ἀπέρχεσθαι, ὃ δέ μου τοῦ ἱματίου λαβόμενος οὐ πρὶν ἀνήσειν ἔφη, πρὶν ὃ ὑπεσχόμην ἐκτελέσαι. Μὴ οὖν, ἔφην, θορυβεῖτωσαν οἱ ἑταῖροί σου, μηδὲ ἀσχημονεῖτωσαν οὕτως, ἀλλ' εἰ μὲν βούλονται, μετὰ ἡσυχίας ἀκροάσθωσαν, εἰ δὲ
- 15 καὶ ἀσχολία τις αὐτοῖς ὑπέρτερος ἐμποδὼν ἐστίν, ἀπίτωσαν· ἡμεῖς δὲ, ὑποχωρήσαντες ποι καὶ ἀναπαυσάμενοι, περαίνωμεν τὸν λόγον. Ἔδοξε καὶ τῷ Τρύφωνι οὕτως ἡμᾶς ποιῆσαι, καὶ δὴ ἐκνεύσαντες εἰς τὸ μέσον τοῦ ξύστου στάδιον ἤειμεν· τῶν δὲ σὺν αὐτῷ δύο, χλευάσαντες καὶ τὴν σπουδὴν ἡμῶν ἐπισκώψαντες, ἀπηλλάγησαν.
- 20 Ἡμεῖς δὲ ὥς ἐγενόμεθα ἐν ἐκείνῳ τῷ τόπῳ, ἔνθα ἐκατέρωθεν λίθινοί εἰσι θῶκοι, ἐν τῷ ἐτέρῳ καθεσθέντες οἱ μετὰ τοῦ Τρύφωνος, ἐμβαλόντος τινὸς αὐτῶν λόγον περὶ τοῦ κατὰ τὴν Ἰουδαίαν γενομένου πολέμου, διελάλουν.

Trypho, admitting the injustice of the calumnies directed against the Christians, considers their disobedience to the express commands of God, with respect to the observances of the Mosaic ritual, as fatal to their hopes of Salvation.

X. Ὡς δὲ ἀνεπαύσαντο, ἐγὼ οὕτως αὐτοῖς πάλιν ἠρξάμην· Μὴ ἄλλο τί ἐστίν ὃ ἐπιμέμφεσθε ἡμᾶς, ἄνδρες φίλοι, ἢ τοῦτο, ὅτι οὐ κατὰ τὸν νόμον βιοῦμεν, οὐδὲ ὁμοίως τοῖς προγόνοις ὑμῶν περιτεμνόμεθα τὴν σάρκα, οὐδὲ ὥς ὑμεῖς σαββατίζομεν; Ἡ καὶ ὁ βίος ἡμῶν καὶ τὸ ἦθος διαβέβληται παρ' ὑμῖν; Τοῦτο δ' ἐστίν ὃ λέγω· μὴ καὶ ὑμεῖς πεπιστεύκατε περὶ ἡμῶν, ὅτι δὴ ἐσθίομεν ἀνθρώπους, καὶ μετὰ τὴν εἰλαπίνην ἀποσβεννύντες τοὺς λύχνους ἀθέσμοις μίξεσιν ἐγκυλιόμεθα, ἢ αὐτὸ τοῦτο καταγινώσκετε ἡμῶν

12. ἀνήσειν. So the Benedictine editor, Bp. Pearson, and others. *Vulgo* ἀνύσειν.

19. χλευάσαντες. See the Commentt. on Acts ii. 13.

X. 6. ὅτι δὴ ἐσθίομεν κ. τ. λ. Origen. c. Cels. vi. 27. Δοκεῖ μοι παραπλήσιον Ἰουδαίοις πεποιηκέναι τοῖς κατὰ τὴν ἀρχὴν τῆς τοῦ Χριστιανισμοῦ διδασκαλίας κατασκευάσαι δυσφημίαν τοῦ λόγον· ὥς ἄρα καταθύσαντες παιδίον μεταλαμβάνουσιν αὐτοῦ τῶν σαρκῶν, καὶ πάλιν ὅτι οἱ ἀπὸ τοῦ λόγον, τὰ τοῦ σκότους πράττειν βουλόμενοι, σβεννύουσι μὲν τὸ φῶς, ἕκαστος δὲ τῇ παράτνχούσῃ μίγνυται, κ. τ. λ. Compare also VIII. 32., and see on Apol. I. c. 26, 32. *Introd. Obs.* p. 4. Trypho's admission of the improbability of these calumnies, and his testimony to the exceeding purity of the Gospel morality, is at once a noble concession from an adversary in praise of the early Christians, and a proof that as an attachment to ordinances rather than practical virtue led the Jews at first to reject Christ, so it continued to prevent them from embracing his religion.

μόνον, ὅτι τοιούτοις προσέχομεν λόγοις, καὶ οὐκ ἀληθεῖ, ὥς οἴεσθε, πιστεύομεν δόξῃ;—Τοῦτ' ἐστὶν ὃ θαυμάζομεν, ἔφη ὁ Τρύφων, 10 περὶ δὲ ὧν οἱ πολλοὶ λέγουσιν, οὐ πιστεῦσαι ἄξιον· πόρρῳ γὰρ κεχώρηκε τῆς ἀνθρωπίνης φύσεως. Ὑμῶν δὲ καὶ τὰ ἐν τῷ λεγομένῳ εὐαγγελίῳ παραγγέλματα θαυμαστὰ οὕτως καὶ μεγάλα ἐπίσταμαι εἶναι, ὥς ὑπολαμβάνειν μηδένα δύνασθαι φυλάξαι αὐτά· ἐμοὶ γὰρ ἐμέλησεν ἐντυχεῖν αὐτοῖς. Ἐκεῖνο δὲ ἀποροῦμεν μάλιστα, εἰ 15 ὑμεῖς, εὖσεβεῖν λέγοντες καὶ τῶν ἄλλων οἰόμενοι διαφέρειν, κατ' οὐδὲν αὐτῶν ἀπολείπεσθε, οὐδὲ διαλλάσσετε ἀπὸ τῶν ἐθνῶν τὸν ὑμέτερον βίον, ἐν τῷ μήτε τὰς ἐορτὰς μήτε τὰ σάββατα τηρεῖν μήτε τὴν περιτομὴν ἔχειν, καὶ ἔτι, ἐπ' ἀνθρωπον σταυρωθέντα τὰς ἐλπίδας ποιούμενοι, ὅμως ἐλπίζετε τεύξεσθαι ἀγαθοῦ τινὸς παρὰ 20 τοῦ Θεοῦ, μὴ ποιοῦντες αὐτοῦ τὰς ἐντολάς. *Ἡ οὐκ ἀνέγνως, ὅτι ἐξολοθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ τοῦ γένους αὐτῆς, ἥτις οὐ περιτμηθήσεται τῇ ὀγδόῃ ἡμέρᾳ; Ὅμοίως δὲ καὶ περὶ τῶν ἀλλογενῶν καὶ περὶ τῶν ἀργυρωνήτων διέσταλται. Ταύτης οὖν τῆς διαθήκης εὐθέως καταφρουήσαντες ὑμεῖς ἀμελεῖτε καὶ τῶν 25 ἑπειτα, καὶ πείθειν ἡμᾶς ἐπιχειρεῖτε ὥς εἰδότες τὸν Θεὸν, μηδὲν πράσσοντες ὧν οἱ φοβοῦμενοι τὸν Θεόν. Εἰ οὖν ἔχεις πρὸς ταῦτα ἀπολογίασθαι, καὶ ἐπιδείξαι ᾧτινι τρόπῳ ἐλπίζετε ὑτιοῦν καὶ μὴ φυλάσσοντες τὸν νόμον, τοῦτό σου ἡδέως ἀκούσασιν μάλιστα, καὶ τὰ ἄλλα δὲ ὁμοίως συνεξετάσωμεν. 30

10. τοῦτ' ἐστὶν ὃ θαυμάζομεν. Namely, the adoption by Christians of a creed rejected by the Jews.

12. πόρρῳ γὰρ κεχώρηκε τ. ἀ. φ. Tertull. Apol. c. 8. *Ut fidem naturæ ipsius appellem adversus eos, qui talia credenda esse præsumunt,veni, demerge ferrum in infantem nullius inimicum, nullius reum, omnium filium. Etiam si volueris, nego te posse. Cur ergo alii possint, si vos non potestis? Cur non possitis, si alii possunt? Qui non potes facere, non debes credere. Homo est enim et Christianus, quod et tu.* Compare also Tertull. adv. Nat. i. 2. Minuc. F. Oct. c. 9.

19. ἐπ' ἀνθρωπον σταυρωθέντα. See on Apol. i. c. 13, 20.

22. ἐξολοθρευθήσεται ἡ ψυχὴ κ. τ. λ. Cited from Gen. xvii. 14. Compare vv. 12, 13. 27. Thirlby suggests *οἰκογενῶν* for *ἀλλογενῶν*. See, however, Exod. xii. 19. Lev. xvi. 29. Num. ix. 14. xv. 30.

25. τῶν ἑπειτα. The duties thence resulting; i. e. the ordinances of the ceremonial Law.

Justin replies that the abrogation of the Old, and the institution of a new Law had been foretold by the prophets; whose predictions had manifestly been fulfilled by the admission of the Gentiles into the Church of Christ.

XI. Ούτε ἔσται ποτὲ ἄλλος Θεός, ὢ Τρύφων, οὔτε ἦν ἀπ' αἰῶνος,—ἐγὼ οὕτως πρὸς αὐτόν,—πλὴν τοῦ ποιήσαντος καὶ διατάξαντος τόδε τὸ πᾶν. Οὐδὲ ἄλλον μὲν ἡμῶν, ἄλλον δὲ ὑμῶν ἡγούμεθα Θεόν, ἀλλ' αὐτὸν ἐκείνον τὸν ἐξαγαγόντα τοὺς πατέρας ὑμῶν ἐκ γῆς Αἰγύπτου ἐν χειρὶ κραταιᾷ καὶ βραχίονι ὑψηλῷ· οὐδ' εἰς ἄλλον τινα ἡλπίκαμεν,—οὐ γάρ ἐστιν,—ἀλλ' εἰς τοῦτον, εἰς ὃν καὶ ὑμεῖς, τὸν Θεὸν τοῦ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. Ἠλπίκαμεν δὲ οὐ διὰ Μωσέως, οὐδὲ διὰ τοῦ νόμου· ἢ γὰρ ἂν τὸ αὐτὸ ὑμῖν ἐποιοῦμεν. Νυνὶ δὲ ἀνέγνων γὰρ, ὢ Τρύφων, ὅτι ἔσοιτο καὶ τελευταῖος νόμος καὶ διαθήκη κυριωτάτη πασῶν, ἣν νῦν δέον φυλάσσειν πάντας ἀνθρώπους, ὅσοι τῆς τοῦ Θεοῦ κληρονομίας ἀντιποιοῦνται. Ὁ γὰρ ἐν Χωρῆβ παλαιὸς ἤδη νόμος καὶ ὑμῶν μόνων, ὁ δὲ πάντων ἀπλῶς· νόμος δὲ κατὰ νόμου τεθεὶς τὸν πρὸ αὐτοῦ ἔπαυσε, καὶ διαθήκη μετέπειτα γενομένη τὴν προ-
15 τέραν ὁμοίως ἔστησεν. Αἰώνιός τε ἡμῖν νόμος καὶ τελευταῖος ὁ

XI. 5. ἐν χειρὶ κραταιᾷ καὶ β. ὑψ. See Deut. v. 15. vii. 19. Psal. cxxxvii. 12. Jerem. xxxii. 21.

8. ἡλπίκαμεν. *Vulgo ἡλπίσαμεν.* The perfect, however, in the preceding sentence clearly demands its repetition in this; whence it has been correctly restored by Sylburg and others.

9. νυνὶ δὲ ἀνέγνων γὰρ, κ. τ. λ. We have here an instance of the use of the causal particle γὰρ, where the reason, which is implied by it, is suppressed. The ellipsis may be thus supplied:—*But now* we do not rest our hopes on the same grounds with you, *for I have read* &c. There is a similar omission in Matt. xxvii. 23. τί γὰρ κακὸν ἐποίησεν; Here the complete sense would be,—Your demand is unjust; *for what evil has he done?* Otto adduces examples from Plato's Euthyphr. T. i. pp. 24. 31. Conviv. T. x. p. 182. See also my note on Hom. II. A. 123. From want of attention to this idiom, the editors before Otto included the words ἀνέγνων γὰρ, κ. τ. λ. to the end of the quotations from Isaiah and Jeremiah, in a most unwieldy parenthesis.

12. ὁ γὰρ ἐν Χωρῆβ κ. τ. λ. *For the Law delivered on Horeb is now waxen old, and it was peculiarly your own; but this belongs indifferently to all mankind,* &c. The same argument is used by St. Paul in Hebr. viii. 13. ἐν τῷ λέγειν καινὴν, πεπαλαίωκε τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον, ἐγγὺς ἀφανισμοῦ. At the end of the sentence Sylburg suggests ἔσβεσεν as a more appropriate verb than ἔστησεν. Probably however Justin intended an opposition between the words ἔπαυσε and ἔστησεν, similar to that in Rom. iii. 31. νόμον οὖν καταργούμεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ἰστώμεν.

15. αἰώνιός τε ἡμῖν κ. τ. λ. Clem. Alex. Strom. i. *in fine.* Μωσῆς δὲ φαίνεται

Χριστὸς ἐδόθη, καὶ ἡ διαθήκη πιστή, μεθ' ἣν οὐ νόμος, οὐ πρόσταγμα, οὐκ ἐντολή. *Ἡ σὺ ταῦτα οὐκ ἀνέγνως, ἃ φησιν Ἡσαΐας; Ἀκούσατέ μου, ἀκούσατέ μου, λαός μου, καὶ οἱ βασιλεῖς πρὸς με ἐνωτίξεσθε, ὅτι νόμος παρ' ἐμοῦ ἐξελεύσεται, καὶ ἡ κρίσις μου εἰς φῶς ἐθνῶν. Ἐγγίξει ταχὺ ἡ δικαιοσύνη μου, καὶ ἐξελεύσεται 20 τὸ σωτήριόν μου, καὶ εἰς τὸν βραχίονά μου ἔθνη ἐλπιούσι.—Καὶ διὰ Ἱερεμίου περὶ ταύτης αὐτῆς τῆς καινῆς διαθήκης οὕτω φησὶν Ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ διαθήσομαι τῷ οἴκῳ Ἰσραὴλ καὶ τῷ οἴκῳ Ἰούδα διαθήκην καινὴν, οὐχ ἣν διεθέμην τοῖς πατέράσιν αὐτῶν ἐν ἡμέρᾳ, ἣ ἐπελαβόμην τῆς χειρὸς αὐτῶν, 25 ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου.—Εἰ οὖν ὁ Θεὸς διαθήκην καινὴν ἐκήρυξε μέλλουσαν διαταχθήσεσθαι, καὶ ταύτην εἰς φῶς ἐθνῶν, ὁρῶμεν δὲ καὶ πεπείσμεθα διὰ τοῦ ὀνόματος αὐτοῦ τοῦ σταυρωθέντος Ἰησοῦ Χριστοῦ ἀπὸ τῶν εἰδώλων καὶ τῆς ἄλλης ἀδικίας προσελθόντας τῷ Θεῷ, καὶ μέχρι θανάτου ὑπομένοντας τὴν 30 ὁμολογίαν καὶ εὐσέβειαν ποιεῖσθαι, καὶ ἐκ τῶν ἔργων καὶ ἐκ τῆς

τὸν κύριον διαθήκην καλῶν, Ἰδοὺ ἐγὼ, λέγων (Gen. xvii. 4.), ἡ διαθήκη μου μετὰ σοῦ. Ἐν δὲ τῷ Πέτρου κηρύγματι, εὖροις ἂν νόμον καὶ λόγον τὸν κύριον προσαγορευόμενον. Hence, observes the Benedictine editor, Justin and Clement appear to have thought that in the passage here cited from Isaiah, the words νόμος, κρίσις, δικαιοσύνη, and σωτηριον, are personal appellations of Christ. In cc. 34, 126. the titles are enumerated by which Christ is designated, either directly or figuratively, in the Scriptures; but the above, with which they are not exactly parallel, are not included. It should seem therefore that Χριστὸς is here put, by metonymy, for *Christianity*, as in Eph. iv. 20. *et alibi*. For *te* Thirlby and Otto would read δέ. The received text is strictly correct. See Buttmann's Gr. Gr. §. 149.

16. μεθ' ἣν οὐ νόμος, κ. τ. λ. Compare Hebr. xii. 26. sqq. and the Interpp. *ad loc.*

18. ἀκούσατέ μου, κ. τ. λ. From Isai. liv. 4, 5.

23. ἰδοὺ ἡμέραι ἔρχονται, κ. τ. λ. From Jerem. xxxi. 31, 32.

28: διὰ τοῦ ὀνόματος αὐτοῦ κ. τ. λ. See on Apol. i. c. 14, 9.

30. τὴν ὁμολογίαν καὶ εὐσέβειαν. *Fortasse τὴν ὁμ. τῆς εὐσεβείας.* THIRLBY. Rather understand τὴν ὁμ. τοῦ Χριστοῦ. At all events, no change would be necessary, as, by a common *hendiadys*, the received text would be considered as equivalent to the emendation proposed.

31. Καὶ ἐκ τῶν ἔργων κ. τ. λ. So in c. 35. διὰ τε τῶν ἔργων καὶ τῶν ἀπὸ τοῦ ὀνόματος αὐτοῦ καὶ νῦν γιγνομένων δυνάμεων. See Bp. Kaye's Justin, p. 121.

παρακολουθούσης δυνάμεως συνιέναι πᾶσι δυνατόν, ὅτι οὗτός ἐστιν ὁ καινὸς νόμος, καὶ ἡ καινὴ διαθήκη, καὶ ἡ προσδοκία τῶν ἀπὸ πάντων τῶν ἐθνῶν ἀναμενόντων τὰ παρὰ τοῦ Θεοῦ ἀγαθά.

35 [Ἰσραηλιτικὸν γὰρ τὸ ἀληθινόν, πνευματικόν, καὶ Ἰούδα γένος καὶ Ἰακώβ καὶ Ἰσαὰκ καὶ Ἀβραάμ, τοῦ ἐν ἀκροβυστίᾳ ἐπὶ τῇ πίστει μαρτυρηθέντος ὑπὸ τοῦ Θεοῦ καὶ εὐλογηθέντος καὶ πατρὸς πολλῶν ἐθνῶν κληθέντος, ἡμεῖς ἐσμὲν οἱ διὰ τούτου τοῦ σταυρωθέντος Χριστοῦ τῷ Θεῷ προσαχθέντες,] ὥς καὶ προκοπτόντων ἡμῶν τῶν

40 λόγων ἀποδειχθήσεται.

The Jews reject the new Law, not perceiving that it requires the true circumcision of the heart, a sabbatical abstinence from sin, and an inward purification by the baptism of repentance.

XII. Ἐλεγον δὲ ἔτι καὶ προσέφερον, ὅτι καὶ ἐν ἄλλοις λόγοις Ἡσαΐας βοᾷ· Ἀκούσατέ μου τοὺς λόγους, καὶ ζήσεται ἡ ψυχὴ ὑμῶν, καὶ διαθήσομαι ὑμῖν διαθήκην αἰώνιον, τὰ ὅσια Δαβὶδ τὰ πιστά. Ἰδοὺ μάρτυρα αὐτὸν ἔθνεσι δέδωκα. Ἔθνη, ἃ οὐκ οἶδασί σε, ἐπικαλέσονται σε· λαοί, οἱ οὐκ ἐπίστανταί σε, καταφεύξονται ἐπὶ σε, ἕνεκεν τοῦ Θεοῦ σου τοῦ ἁγίου Ἰσραὴλ, ὅτι ἐδόξασέ σε.— Τούτου αὐτὸν ὑμεῖς ἡτιμώσατε τὸν νόμον, καὶ τὴν καινὴν ἀγίαν αὐτοῦ διαθήκην ἐφραυλίσατε, καὶ οὐδὲ νῦν παραδέχεσθε οὐδὲ μετανοεῖτε, πράξαντες κακῶς· ἔτι γὰρ τὰ ὦτα ὑμῶν πέφρακται, οἱ ὀφθαλμοὶ ὑμῶν πεπῆρωνται, καὶ πεπάχυνται ἡ καρδία. Κέκραγεν Ἰερεμίας, καὶ οὐδ' οὕτως ἀκούετε· πάρεστιν ὁ νομοθέτης, καὶ οὐχ

35. Ἰσραηλιτικὸν γὰρ κ. τ. λ. See also cc. 24, 43, 123, 125, 135; and compare Gal. iii. 7, 29.

36. τοῦ ἐν ἀκροβυστίᾳ κ. τ. λ. Compare Rom. iv. 9. sqq. and see the Interpp. *ad loc.*

38. οἱ διὰ τούτου τῷ Θεῷ πρ. See on Apol. i. c. 49, 17.

XII. 2. ἀκούσατέ μου τοὺς λόγους, κ. τ. λ. From Isai. lv. 3. sqq.

9. ἔτι γὰρ τὰ ὦτα κ. τ. λ. Compare Isai. vi. 10. as quoted in Matt. xiii. 14. John xiii. 40. Acts xxviii. 26. Rom. xi. 8. 2 Cor. iii. 14. For πεπῆρωνται, it has been proposed to read πεπώρωνται. Compare however, c. 69.

10. κέκραγεν Ἰερεμίας. The allusion is to the citation from Jeremiah in the last chapter. According to the old punctuation, there was a comma at καρδία, and a full point at Ἰερεμίας. Not only, however, is the preceding quotation taken from Isaiah, but the members of the oratorical address which follows, lose their uniformity by the division thus occasioned. Thirlby and the Benedictine editor introduced the change in the pointing, which is not only obvious in itself, but render the conjecture of the former, who proposes to read Ἰωάννης or Ἠλίας instead of Ἰερεμίας, altogether unnecessary.

ὁράτε· πτωχοὶ εὐαγγελίζονται, τυφλοὶ βλέπουσι, καὶ οὐ συνίετε. Δευτέρας ἤδη χρεῖα περιτομῆς, καὶ ὑμεῖς ἐπὶ τῇ σαρκὶ μέγα φρονεῖτε· σαββατίζειν ὑμᾶς ὁ καινὸς νόμος διαπαντὸς ἐθέλει, καὶ ὑμεῖς μίαν ἀργοῦντες ἡμέραν εὐσεβεῖν δοκεῖτε, μὴ νοοῦντες διὰ 15 τί ὑμῶν προσετάγη· καὶ ἐὰν ἄζυμόν ἄρτον φάγητε, πεπληρωκέναι τὸ θέλημα τοῦ Θεοῦ φατέ. Οὐκ ἐν τούτοις εὐδοκεῖ κύριος ὁ Θεὸς ἡμῶν. Εἴ τις ἔστιν ἐν ὑμῖν ἐπίορκος ἢ κλέπτης, παυσάσθω· εἴ τις μοιχός, μετανοησάτω, καὶ σεσαββάτικε τὰ τρυφερά καὶ ἀληθινὰ σάββατα τοῦ Θεοῦ· εἴ τις καθαρὰς οὐκ ἔχει χεῖρας, 20 λουσάσθω, καὶ καθαρὸς ἔστιν.

XIII. Οὐ γὰρ δὴ γε εἰς βαλανεῖον ὑμᾶς ἔπεμπεν Ἡσαίας The efficacy of Baptism for the remission of sins, through faith in the atoning sacrifice of Christ, was predicted by Isaiah.

ἀπολουσομένους ἐκεῖ τὸν φόνον καὶ τὰς ἄλλας ἁμαρτίας, οὓς οὐδὲ τὸ τῆς θαλάσσης ἱκανὸν πᾶν ὕδωρ καθαρίσαι, ἀλλὰ, ὡς εἰκὸς, πάλαι τοῦτο ἐκεῖνο τὸ σωτήριον λουτρὸν ἦν, ὃ εἶπετο τοῖς μεταγινώσκουσι, καὶ μηκέτι αἵμασι τράγων καὶ προβάτων ἢ σποδῷ δαμάλως

12. πτωχοὶ εὐαγγελίζονται, κ. τ. λ. Justin here alludes to the fulfilment of the prophecy of Isaiah (xxxv. 5, 6. lxi. 1.), to which our Lord referred the disciples of the Baptist in Matt. xi. 5.

13. δευτέρας περιτομῆς. Compare Rom. ii. 28, 29. Phil. iii. 3.

14. σαββατίζειν ὑμᾶς κ. τ. λ. Tertul. adv. Jud. c. 4. *Intelligimus sabbatizare nos ab omni opere servili semper debere, et non tantum septimo quoque die, sed per omne tempus.* Hence it appears that διαπαντός is to be construed with σαββατίζειν, not with ἐθέλει.

16. διὰ τί ὑμῖν προσετάγη. In c. 18. the reason is said to have been διὰ τὰς ἀνομίας ὑμῶν καὶ τὴν σκληροκαρδίαν. See also Gal. iii. 24. sqq.

17. ὁ Θεὸς ἡμῶν. Thirlby would read ὑμῶν.

19. καὶ σεσαββάτικε κ. τ. λ. See Isai. lviii. 13. Compare also S. Barnab. Epist. Cathol. c. 15.

XIII. 1. οὐ γὰρ δὴ γε εἰς βαλανεῖον κ. τ. λ. So both MSS. The Benedictine editor has δέ. It should seem that the reference is to Isai. i. 16. Compare cc. 14, 18, 44. Apol. i. c. 61. See also Cyprian. adv. Jud. i. 24.

4. ὃ εἶπετο τοῖς μεταγινώσκουσι. The reading of the MSS. has been restored. Otto, after the Benedictine and other editors, gives ὃ εἶπε, τὸ τοῖς μ. There appears however, as Bp. Kaye observes (p. 86.), to be an allusion to 1 Cor. x. 4. Indeed the proposed correction requires the subaudition of κηρυχθέν, or some like word, in order to complete the sense; of which the omission is not easy to be accounted for.

5. μηκέτι αἵμασι τρώγων κ. τ. λ. Compare Heb. ix. 13, 14. Hence it should seem that Justin was acquainted with this Epistle. See also on Apol. i. c. 63, 11.

- ἢ σεμιδάλεως προσφοραῖς καθαριζομένοις, ἀλλὰ πίστει διὰ τοῦ αἵματος τοῦ Χριστοῦ καὶ τοῦ θανάτου αὐτοῦ, ὃς διὰ τοῦτο ἀπέθανεν, ὡς αὐτὸς Ἡσαΐας ἔφη, οὕτω λέγων· Ἀποκαλύψει κύριος τὸν βραχίονα αὐτοῦ τὸν ἅγιον ἐνώπιον πάντων τῶν ἐθνῶν, καὶ
- 10 ὄψονται πάντα τὰ ἔθνη καὶ τὰ ἄκρα τῆς γῆς τὴν σωτηρίαν τὴν παρὰ τοῦ Θεοῦ. Ἀπόστητε, ἀπόστητε, ἀπόστητε, ἐξέλθετε ἐκεῖθεν, καὶ ἀκαθάρτου μὴ ἄψησθε, ἐξέλθετε ἐκ μέσου αὐτῆς, ἀφορίσθητε οἱ φέροντες τὰ σκεύη κυρίου, ὅτι οὐ μετὰ ταραχῆς πορεύεσθε· πορεύσεται γὰρ πρὸ προσώπου ὑμῶν κύριος, καὶ ὁ ἐπισυνάγων ὑμᾶς
- 15 κύριος ὁ Θεὸς Ἰσραὴλ. Ἰδοὺ συνήσει ὁ παῖς μου, καὶ ὑψωθήσεται καὶ δοξασθήσεται σφόδρα. Ὁν τρόπον ἐκστήσονται πολλοὶ ἐπὶ σε, οὕτως ἀδοξήσει ἀπὸ τῶν ἀνθρώπων τὸ εἶδος καὶ ἡ δόξα σου, οὕτω θαυμασθήσονται ἔθνη πολλὰ ἐπ' αὐτῷ, καὶ συνέξουσιν βασιλεῖς τὸ στόμα αὐτῶν· ὅτι οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψονται, καὶ οἱ
- 20 οὐκ ἀκηκόασι, συνήσουσι. Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν, καὶ ὁ βραχίων κυρίου τίνοι ἀπεκαλύφθη; Ἀνηγγείλαμεν ἐναντίον αὐτοῦ ὡς παιδίον, ὡς ῥίζα ἐν γῇ διψῶση. Οὐκ ἔστιν εἶδος αὐτῷ οὐδὲ δόξα· καὶ εἶδομεν αὐτὸν, καὶ οὐκ εἶχεν εἶδος οὐδὲ κάλλος, ἀλλὰ τὸ εἶδος αὐτοῦ ἄτιμον καὶ ἐκλείπον παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων.
- 25 Ἄνθρωπος ἐν πληγῇ ὢν, καὶ εἰδὼς φέρειν μαλακίαν, ὅτι ἀπέστραπται τὸ πρόσωπον αὐτοῦ, ἡτιμάσθη καὶ οὐκ ἐλογίσθη. Οὗτος τὰς ἁμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾶται, καὶ ἡμεῖς ἐλογισάμεθα αὐτὸν εἶναι ἐν πόνῳ καὶ ἐν πληγῇ καὶ ἐν κακώσει. Οὗτος δὲ ἐτραυματίσθη διὰ τὰς ἁμαρτίας ἡμῶν, καὶ
- 30 μεμαλάκισται διὰ τὰς ἀνομίας ἡμῶν· παιδεία εἰρήνης ἡμῶν ἐπ' αὐτὸν, τῷ μῶλωπι αὐτοῦ ἡμεῖς ἰάθημεν. Πάντες ὡς πρόβατα ἐπλανήθημεν, ἄνθρωπος τῇ ὁδῷ αὐτοῦ ἐπλανήθη. Καὶ κύριος παρέ-

For καθαριζομένοις, which the context manifestly requires, the MSS. and earlier edd. have καθαριζομένους, in the accusative. The obvious emendation is due to the Benedictine editor.

8. ἀποκαλύψει κύριος κ. τ. λ. This long citation is taken from Isai. lii. 10. as far as liv. 6. The greater part of it is also quoted in Apol. i. cc. 50, 51. Compare the passages, and see on Apol. i. c. 15, 1.

22. παιδίον. Both MSS. read πεδίον.

29. οὗτος δὲ ἐτραυματίσθη. Otto suggests that the true reading is αὐτός, as in Apol. i. c. 50. and in the LXX. version.

ὥκεν αὐτὸν ταῖς ἀμαρτίαις ἡμῶν, καὶ αὐτὸς διὰ τὸ κεκακῶσθαι
 οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. Ὡς πρόβατον εἰς σφαγὴν ἤχθη·
 καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος ἀφωνος, οὕτως οὐκ ἀνοίγει 35
 τὸ στόμα αὐτοῦ. Ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη.
 Τὴν δὲ γενεὰν αὐτοῦ τίς διηγῆσεται; Ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ
 ζωὴ αὐτοῦ· ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἦκει εἰς θάνατον. Καὶ
 δώσω τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ, καὶ τοὺς πλουσίους
 ἀντὶ τοῦ θανάτου αὐτοῦ, ὅτι ἀνομίαν οὐκ ἐποίησε, καὶ οὐχ εὗρέθη 40
 ὁδὸς ἐν τῷ στόματι αὐτοῦ. Καὶ κύριος βούλεται καθαρῶσαι αὐτὸν
 τῆς πληγῆς. Ἐὰν δώτε περὶ τῆς ἀμαρτίας, ἡ ψυχὴ ὑμῶν ὀψεται
 σπέρμα μακρόβιον. Καὶ βούλεται κύριος ἀφελεῖν ἀπὸ τοῦ πόνου
 τῆς ψυχῆς αὐτοῦ, δεῖξαι αὐτῷ φῶς, καὶ πλᾶσαι τῇ συνέσει,
 δικαιοῦσαι δίκαιον εὖ δουλεύοντα πολλοῖς. Καὶ τὰς ἀμαρτίας ἡμῶν 45
 αὐτὸς ἀνοίσει. Διὰ τοῦτο αὐτὸς κληρονομήσει πολλοὺς, καὶ τῶν
 ἰσχυρῶν μεριεῖ σκύλα, ἀνθ' ὧν παρεδόθη εἰς θάνατον ἡ ψυχὴ
 αὐτοῦ, καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη· καὶ αὐτὸς ἀμαρτίας πολλῶν
 ἀνῆνεγκε, καὶ διὰ τὰς ἀνομίας αὐτῶν παρεδόθη. Εὐφράνθητι
 στείρα ἢ οὐ τίκτουσα, ῥήξον καὶ βόησον ἢ οὐκ ὠδίνουσα, ὅτι 50
 πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.
 Εἶπε γὰρ κύριος, Πλάτυνον τὸν τόπον τῆς σκηνῆς σου καὶ τῶν
 αὐλέων σου, πῆξον, μὴ φείσῃ, μάκρυνον τὰ σχοινίσματά σου καὶ
 τοὺς πασσάλους σου κατίσχυσον, εἰς τὰ δεξιὰ καὶ εἰς τὰ ἀριστερὰ
 ἐκπέτασον· καὶ τὸ σπέρμα σου ἔθνη κληρονομήσει, καὶ πόλεις 55
 ἡρημωμένας κατοικιεῖς. Μὴ φοβοῦ, ὅτι κατησχύνῃς, μηδὲ ἐντραπῆς,
 ὅτι ὠνειδίσῃς, ὅτι αἰσχύνῃν αἰώνιον ἐπιλήσῃ, καὶ ὄνειδος τῆς
 χρείας σου οὐ μνησθήσῃ· ὅτι κύριος ἐποίησεν ὄνομα ἐαυτῷ, καὶ
 ὁ ῥυσάμενός σε, αὐτὸς Θεὸς Ἰσραὴλ, πάσῃ τῇ γῇ κληθήσεται.
 Ὡς γυναῖκα καταλελειμμένην καὶ ὀλιγόψυχον κέκλησέ σε ὁ κύριος, 60
 ὡς γυναῖκα ἐκ νεότητος μεμισσημένην.

34. εἰς σφαγὴν ἤχθη. The LXX. have ἐπὶ σφαγὴν, and so in the Apology, and in cc. 111. 114. infra.

42. δώτε. So the MSS. All the edd. except that of Otto have δῶται, which is also found in some copies of the LXX.

52. καὶ τῶν αὐλέων σου, πῆξον, κ. τ. λ. Otto gives this reading from both the MSS. which have also a marginal variation, αὐλαίων σου σφίγγον, μή. Stephens and subsequent editors read καὶ τὰς δέρεις τῶν αὐλέων σου πῆξον, except that the Benedictine writes αὐλαίων.

Their ablutions, and other ritual observances, were performed by the Jews as mere carnal ceremonies; whereas the inward purity of the heart was alone effectual, through the blood of Christ, to obtain acceptance before God.

- XIV. Διὰ τοῦ λουτροῦ οὖν τῆς μετανοίας καὶ τῆς γνώσεως τοῦ Θεοῦ, ὃ ὑπὲρ τῆς ἀνομίας τῶν λαῶν τοῦ Θεοῦ γέγονεν, ὡς Ἡσαΐας βοᾷ, ἡμεῖς ἐπιστεύσαμεν, καὶ γνωρίζομεν ὅτι τοῦτ' ἐκεῖνο, ὃ προηγόρευε, τὸ βάπτισμα, τὸ μόνον καθαρῖσαι τοὺς μετανόησαντας δυνάμενον, τοῦτό ἐστι τὸ ὕδωρ τῆς ζωῆς· οὓς δὲ ὑμεῖς ὠρύξατε λάκκους ἑαυτοῖς, συντετριμμένοι εἰσὶ καὶ οὐδὲν ὑμῖν χρήσιμοι. Τί γὰρ ὄφελος ἐκείνου τοῦ βαπτίσματος, ὃ τὴν σάρκα καὶ μόνον τὸ σῶμα φαιδρύνει; Βαπτίσθητε τὴν ψυχὴν ἀπὸ ὀργῆς καὶ ἀπὸ πλεονεξίας, ἀπὸ φθόνου, ἀπὸ μίσους· καὶ ἰδοὺ, τὸ σῶμα καθαρὸν ἐστι. Τοῦτο γάρ ἐστι τὸ σύμβολον τῶν ἀζύμων, ἵνα μὴ τὰ παλαιὰ τῆς κακῆς ζύμης ἔργα πράττητε. Ὑμεῖς δὲ πάντα σαρκικῶς νενοήκατε, καὶ ἡγείσθε εὐσέβειαν, ἐὰν, τοιαῦτα ποιοῦντες, τὰς ψυχὰς μεμεστωμένοι ᾗτε δόλου καὶ πάσης κακίας ἀπλῶς. Διὸ καὶ μετὰ τὰς ἑπτὰ ἡμέρας τῶν ἀζυμοφαγιῶν νέαν ζύμην
 15 φυρᾶσαι ἑαυτοῖς ὁ Θεὸς παρήγγειλε, τουτέστιν ἄλλων ἔργων πρᾶξιν, καὶ μὴ τῶν παλαιῶν καὶ φαύλων τὴν μίμησιν. Καὶ ὅτι τοῦτό ἐστιν, ὃ ἀξιοῖ ὑμᾶς οὗτος ὁ καινὸς νομοθέτης, τοὺς προλελεγμένους ὑπ' ἐμοῦ λόγους πάλιν ἀνιστορήσω μετὰ καὶ τῶν ἄλλων τῶν παραλειφθέντων. Εἴρηνται δὲ ὑπὸ τοῦ Ἡσαΐου οὕτως·
 20 Εἰσακούσετέ μου, καὶ ζήσεται ἡ ψυχὴ ὑμῶν, καὶ διαθήσομαι ὑμῖν

XIV. 1. διὰ τοῦ λουτροῦ τ. μ. Christian Baptism is here manifestly opposed to the washings of the Mosaic ritual; but so opposed, it will be observed, as to make the death of Christ essential to the purification which it conveys, and the privileges which it communicates. See Rom. vi. 3. sqq.

5. οὓς δε ὑμεῖς κ. τ. λ. Jerem. ii. 13. ἐμὲ ἐγκατέλιπον πηγὴν ζωσαν, καὶ ἑαυτοῖς ὠρύξαν λάκκους συντετριμμένους, οἱ οὐ δυνήσονται ὕδωρ συνέχειν. Compare S. Barnab. Ep. Cath. c. 11.

7. ὃ τὴν σάρκα μόνον φ. See Mark vii. 3, 10.

10. τὸ σύμβολον τῶν ἀζύμων. Compare 1 Cor. v. 8.

14. νέαν ζύμην φυρᾶσαι ὁ Θ. π. This command is not expressly laid down in Scripture; but it is a necessary inference from that which enjoined the Israelites that for seven days no leaven be found in their houses; after which it would therefore be requisite to renew the supply. See Exod. xii. 18, 19. xiii. 6, 7. Lev. xxiii. 5. Numb. xxviii. 16.

17. προλελεγμένους. Supra c. 12.

20. εἰσακούσετέ μου, καὶ ζήσεται κ. τ. λ. From Isai. lv. 3. sqq. After ζήσεται, Sylburg would add ἐν ἀγαθοῖς from the LXX.

διαθήκην αἰώνιον, τὰ ὅσια τοῦ Δαβὶδ τὰ πιστά. Ἴδὸν μαρτύριον
 αὐτὸν ἔθνεσι δέδωκα, ἄρχοντα καὶ προστάσσοντα ἔθνεσιν. Ἐθνη,
 ἃ οὐκ οἶδασί σε, ἐπικαλέσονται σε, καὶ λαοί, οἳ οὐκ ἐπίστανται
 σε, ἐπὶ σε καταφεύξονται, ἕνεκεν τοῦ Θεοῦ σου τοῦ ἁγίου Ἰσραὴλ,
 ὅτι ἐδόξασέ σε. Ζητήσατε τὸν Θεόν, καὶ ἐν τῷ εὗρίσκειν αὐτὸν 25
 ἐπικαλέσασθε, ἥνίκα ἂν ἐγγίξῃ ὑμῖν. Ἀπολιπέτω ὁ ἄσεβης τὰς
 ὁδοὺς αὐτοῦ, καὶ ἀνὴρ ἄνομος τὰς βουλάς αὐτοῦ, καὶ ἐπιστραφήτω
 ἐπὶ κύριον, καὶ ἐλεηθήσεται, ὅτι ἐπὶ πολὺ ἀφήσει τὰς ἁμαρτίας
 ὑμῶν. Οὐ γὰρ εἰσιν αἱ βουλαί μου ὥσπερ αἱ βουλαὶ ὑμῶν, οὐδὲ
 αἱ ὁδοί μου ὥσπερ αἱ ὁδοὶ ὑμῶν, ἀλλὰ ὅσον ἀπέχει ὁ οὐρανὸς 30
 ἀπὸ τῆς γῆς, τοσοῦτον ἀπέχει ἡ ὁδός μου ἀπὸ τῆς ὁδοῦ ὑμῶν,
 καὶ τὰ διανοήματα ὑμῶν ἀπὸ τῆς διανοίας μου. Ὡς γὰρ ἂν
 καταβῇ χιῶν ἢ ὑετὸς ἐκ τοῦ οὐρανοῦ, καὶ οὐκ ἀποστραφήσεται,
 ἕως ἂν μεθύσῃ τὴν γῆν καὶ ἐκτέκῃ καὶ ἐκβλαστήσῃ, καὶ δῶ σπέρμα
 τῷ σπείραντι καὶ ἄρτον εἰς βρώσιν, οὕτως ἔσται τὸ ῥῆμά μου, ὃ 35
 ἂν ἐξέλθῃ ἐκ τοῦ στόματός μου· οὐ μὴ ἀποστραφῇ, ἕως ἂν συν-
 τελεσθῇ πάντα ὅσα ἠθέλησα, καὶ εὐδώσω τὰ ἐντάλματά μου. Ἐν
 γὰρ εὐφροσύνῃ ἐξελεύσεσθε, καὶ ἐν χαρᾷ διδαχθήσεσθε· τὰ γὰρ
 ὄρη καὶ οἱ βουνοὶ ἐξαλοῦνται προσδεχόμενοι ὑμᾶς, καὶ πάντα τα
 ξύλα τῶν ἀγρῶν ἐπικροτήσῃ τοῖς κλάδοις, καὶ ἀντὶ τῆς στοιβῆς 40
 ἀναβήσεται κυπάρισσος, ἀντὶ δὲ τῆς κονύζης ἀναβήσεται μυρσίνη,
 καὶ ἔσται κύριος εἰς ὄνομα καὶ εἰς σημεῖον αἰώνιον, καὶ οὐκ ἐκλεί-
 ψει.—Τῶν τε λόγων τούτων καὶ τοιούτων εἰρημένων ὑπὸ τῶν
 προφητῶν, ἔλεγον, ὦ Τρύφων, οἳ μὲν εἴρηνται εἰς τὴν πρώτην
 παρουσίαν τοῦ Χριστοῦ, ἐν ᾗ καὶ αἴτιμος καὶ ἀειδὴς καὶ θνητὸς 45
 φανήσεσθαι κεκηρυγμένος ἐστίν, οἳ δὲ εἰς τὴν δευτέραν αὐτοῦ
 παρουσίαν, ὅτε ἐν δόξῃ καὶ ἐπάνω τῶν νεφελῶν παρέσται, καὶ

21. μαρτύριον. So the LXX. In c. 12. Justin gives *μάρτυρα*. The old
 punctuation, ἰδοὺ μαρτύριον· αὐτὸν ἔθνεσι κ. τ. λ., has been corrected by Thirlby
 and others.

36. ἀποστραφῇ. This is the reading of the MSS. The Benedictine edition
 has ἐπιστραφῇ.

38. διδαχθήσεσθε. In all probability the true reading is διαχθήσεσθε, *ye*
shall be led forth.

44. τὴν πρώτην παρουσίαν κ. τ. λ. In like manner Justin distinguishes between
 the two advents of Christ in Apol. i. c. 52. *Vide locum*. See also *infra*, c. 32.

ὄψεται ὁ λαὸς ὑμῶν καὶ γνωριεῖ, εἰς ὃν ἐξέκέντησαν, ὡς Ὡσηέ, εἰς τῶν δώδεκα προφητῶν, καὶ Δανιὴλ προεῖπον, εἰρημένοι εἰσὶ.

A formal and true fast contrasted, in illustration of the carnal observances of the Jews.

- XV. Καὶ τὴν ἀληθινὴν οὖν τοῦ Θεοῦ νηστείαν μάθετε νηστεύειν, ὡς Ὡσαίας φησὶν, ἵνα τῷ Θεῷ εὐαρεστήτε. Κέκραγε δὲ Ὡσαίας οὕτως· Ἀναβόησον ἐν ἰσχύϊ καὶ μὴ φείσῃ, ὡς σάλπιγγι ὑψωσον τὴν φωνήν σου, καὶ ἀνάγγειλον τῷ γένει μου τὰ ἁμαρτήματα αὐτῶν, καὶ τῷ οἴκῳ Ἰακώβ τὰς ἀνομίας αὐτῶν. Ἔμε ἡμέραν ἐξ ἡμέρας ζητοῦσι, καὶ γινῶναι τὰς ὁδοὺς μου ἐπιθυμοῦσιν, ὡς λαὸς δικαιοσύνην πεποιηκὼς καὶ κρίσιν Θεοῦ οὐκ ἐγκαταλελοίπως. Αἰτοῦσί με νῦν κρίσιν δικαίαν, καὶ ἐγγίξειν Θεῷ ἐπιθυμοῦσι, λέγοντες, Τί ὅτι ἐνηστεύσαμεν καὶ οὐκ εἶδες, ἐταπεινώσαμεν τὰς
- 10 ψυχὰς ἡμῶν καὶ οὐκ ἔγνωσ; Ἐν γὰρ ταῖς ἡμέραις τῶν νηστειῶν ὑμῶν εὐρίσκετε τὰ θεληματα ὑμῶν, καὶ πάντας τοὺς ὑποχειρίους ὑμῶν ὑπουνύσσετε· ἰδοὺ, εἰς κρίσεις καὶ μάχας νηστεύετε, καὶ τύπτετε πυγμαῖς ταπεινόν. Ἴνα τί μοι νηστεύετε ὡς σήμερον, ἀκουσθῆναι ἐν κραυγῇ τὴν φωνὴν ὑμῶν; Οὐ ταύτην τὴν νηστείαν ἐγὼ
- 15 ἐξελεξάμην, καὶ ἡμέραν ταπεινοῦν ἄνθρωπον τὴν ψυχὴν αὐτοῦ· οὐδ' ἂν κάμψῃς ὡς κῆρυκον τὸν τράχηλόν σου, καὶ σάκκον καὶ σποδὸν ὑποστρώσῃς, οὐδ' οὕτω καλέσετε νηστείαν καὶ ἡμέραν δεκτὴν τῷ κυρίῳ. Οὐχὶ τοιαύτην νηστείαν ἐγὼ ἐξελεξάμην, λέγει κύριος· ἀλλὰ λύε πάντα σύνδεσμον ἀδικίας, διάλυε στραγγαλιὰς βιαίων
- 20 συναλλαγμάτων, ἀπόσπελλε τεθραυσμένους ἐν ἀφέσει, καὶ πᾶσαν συγγραφὴν ἄδικον διάσπα. Διάθρυπτε πεινῶντι τὸν ἄρτον σου, καὶ πτωχοὺς ἀστέγους εἰσάγαγε εἰς τὸν οἶκόν σου· ἐὰν ἴδῃς γυμνόν, περίβαλλε, καὶ ἀπὸ τῶν οἰκείων τοῦ σπέρματός σου οὐχ ὑπερόψει. Τότε ῥαγήσεται πρῶϊμον τὸ φῶς σου, καὶ τὰ ἱμάτια

48. Ὡσηέ. Justin, trusting to memory, has here attributed to *Hosea* a prediction of *Zechariah*. The two references are Zech. xii. 10. Dan. vii. 13.

49. εἰρημένοι εἰσὶ. The MSS. and most edd. prefix *kai*, which Otto has expunged, as altogether incompatible with the construction.

XV. 3. ἀναβόησον ἐν ἰσχύϊ κ. τ. λ. From Isai. lviii. 1. sqq.

24. ἱμάτια. This is the reading of both MSS. Stephens introduced *ἱάματα* from the LXX, which is doubtless the biblical text; but Justin as certainly wrote *ἱμάτια*, since the mistake has been perpetuated by Cyprian, Ambrose, and Augustine. Thus also Tertullian (*de Resurrect. c. 27.*) has, *et vestimenta tua citius orientur*; and he regards the expression as applicable to the resurrection of the body. Compare also Barnab. Epist. Cathol. c. 3.

σου ταχὺ ἀνατελεῖ, καὶ προπορεύσεται ἔμπροσθέν σου ἡ δικαιοσύνη 25
 σου, καὶ ἡ δόξα τοῦ Θεοῦ περιτελεῖ σε. Τότε βοήση, καὶ ὁ
 Θεὸς εἰσακούσεται σου· ἔτι λαλοῦντός σου ἔρεϊ, Ἰδοὺ, πάρειμι.
 Ἐὰν δὲ ἀφέλῃς ἀπὸ σου σύνδεσμον καὶ χειροτονίαν καὶ ῥῆμα
 γογγυσμοῦ, καὶ διδῶς πεινῶντι τὸν ἄρτον σου ἐκ ψυχῆς, καὶ ψυχὴν
 τεταπεινωμένην ἐμπλήσης, τότε ἀνατελεῖ ἐν τῷ σκότει τὸ φῶς σου, 30
 καὶ τὸ σκότος σου ὡς μεσημβρία, καὶ ἔσται ὁ Θεός σου μετὰ σου
 διαπαντός, καὶ ἐμπλησθήσῃ καθὰ ἐπιθυμεῖ ἡ ψυχὴ σου, καὶ τὰ ὅσα
 σου πιανθήσονται, καὶ ἔσται ὡς κῆπος μεθύων καὶ πηγὴ ὕδατος, ἡ
 γῆ ἢ μὴ ἐξέλιπεν ὕδωρ.—Περιτέμεσθε οὖν τὴν ἀκροβυστίαν τῆς
 καρδίας ὑμῶν, ὡς οἱ λόγοι τοῦ Θεοῦ διὰ πάντων τούτων τῶν λόγων 35
 ἀξιούσι.

XVI. Καὶ διὰ Μωϋσέως κέκραγεν ὁ Θεὸς αὐτὸς, οὕτως λέγων· *Circumcision*
 Καὶ περιτεμεῖσθε τὴν σκληροκαρδίαν ὑμῶν, καὶ τὸν τράχηλον οὐ
 σκληρυνεῖτε ἔτι· ὁ γὰρ κύριος, ὁ Θεὸς ὑμῶν καὶ κύριος τῶν
 κυρίων, Θεὸς μέγας καὶ ἰσχυρὸς καὶ φοβερός, ὅστις οὐ θαυμάζει
 πρόσωπον, οὐδὲ μὴ λάβῃ δῶρον. Καὶ ἐν τῷ Λευιτικῷ· Ὅτι παρέ-
 βησαν καὶ ὑπερεῖδόν με, καὶ ὅτι ἐπορεύθησαν ἐναντίον μου πλάγιοι,
 καὶ ἐγὼ ἐπορεύθην μετ' αὐτῶν πλαγίως, καὶ ἀπολῶ αὐτοὺς ἐν τῇ
 γῇ τῶν ἐχθρῶν αὐτῶν. Τότε ἐντραπήσεται ἡ καρδία ἡ ἀπερίτμητος
 αὐτῶν.—Ἡ γὰρ ἀπὸ Ἀβραάμ κατὰ σάρκα περιτομὴ εἰς σημεῖον
 ἐδόθη, ἵνα ᾗτε ἀπὸ τῶν ἄλλων ἐθνῶν καὶ ἡμῶν ἀφωρισμένοι, καὶ
 ἵνα μόνοι πάθῃτε ἅ νῦν ἐν δίκῃ πάσχετε, καὶ ἵνα γένωνται αἱ
is that of the heart. In other respects it is merely a sign by which the Jews were to be distinguished from other nations; and more particularly, in later times, when punishment would overtake them for their hatred of Christ and Christians.

35. οἱ λόγοι τοῦ Θεοῦ. *The words of God*, as distinguished from πάντων
 τ. τ. λόγων, *the words of the prophet*, which have just been cited. In like
 manner, in the first sentence of the next chapter, διὰ Μωϋσέως and ὁ Θεὸς αὐτὸς
 are placed in opposition. Similar examples frequently occur.

XVI. 1. Μωϋσέως. Justin uses the form Μωϋσῆς and Μωσῆς indifferently,
 as do the New Testament writers. Compare Mark xii. 26. Luke ix. 30. Acts vi.
 15. vii. 37. xv. 1, 5. Otto, without regard to the MSS., has adopted the latter
 form throughout.

2. καὶ περιτεμεῖσθε κ. τ. λ. From Deut. x. 16, 17.

3. καὶ κύριος κ. κ. For καὶ, the LXX have οὗτος. In either case ἐστὶ is
 understood. Of the phrase θαυμάζειν πρόσωπον, see the Interpp. on Luke xx. 21.

5. ὅτι παρέβησαν κ. τ. λ. From Levit. xxvi. 40, 41.

10. ἡμῶν. Stephan. mavult ὑμῶν, *a vobis ipsis*. Non video causam. OTTO.

11. ἵνα γένωνται αἱ χ. ὑμῶν κ. τ. λ. Compare Isai. i. 7.

- χωραι υμων ερημοι και αι πολεις πυρϊκανστοι, και τους καρπους ενωπιον υμων κατεσθίωσιν αλλότριοι, και μηδεὶς ἐξ υμων ἐπιβαίνη εἰς τὴν Ἱερουσαλήμ. Οὐ γὰρ ἐξ ἄλλου τινὸς γνωρίζεσθε παρὰ
 15 τους ἄλλους ἀνθρώπους, ἡ ἀπὸ τῆς ἐν σαρκὶ υμων περιτομῆς. Οὐδεὶς γὰρ υμων, ὡς νομίζω, τολμήσει εἰπεῖν, ὅτι μὴ και προγ-
 νώστης τῶν γίνεσθαι μελλόντων ἦν και ἐστιν ὁ Θεὸς, και τὰ ἄξια ἐκάστῳ προετοιμάζων. Και υμῖν οὖν ταῦτα καλῶς και δικαίως γέγονεν. Ἀπεκτείνετε γὰρ τὸν δίκαιον, και πρὸ αὐτοῦ τους προ-
 20 φήτας αὐτοῦ· και νῦν τους ἐλπίζοντας ἐπ' αὐτὸν, και τὸν πέμψαντα αὐτὸν παντοκράτορα και ποιητὴν τῶν ὅλων Θεὸν ἀθετεῖτε, και, ἔσον ἐφ' υμῖν, ἐτιμάζετε, καταρώμενοι ἐν ταῖς συναγωγαῖς υμων

13. ἐπιβαίνη εἰς τὴν Ἱερ. See on Apol. i. c. 47, 14.

15. ἡ ἀπὸ τῆς ἐν σαρκὶ υμων π. It seems to be the drift of Justin's argument that, whereas most of the observances of the Jewish ritual necessarily ceased with the destruction of their temple, the rite of circumcision was a proof of the providence and foreknowledge of God, who designed it as a lasting mark of distinction, for the purpose of executing upon them the punishment which their sins had deserved. Compare cc. 92. 119. 137. Hence also Tertull. adv. Jud. c. 3. *Dari enim habebat Circumcisio, sed in signum, unde Israel in novissimo tempore dignosci haberet, quando secundum sua merita in sanctam civitatem ingredi prohiberetur.....Hæc igitur Dei providentia fuit dandi circum-cisionem Israel in signum, unde dignosci posset, cum adveniret tempus, quo meritis suis supra dictis in Hierusalem admitti prohiberetur.* See also Iren. Hær. iv. 16. 1.

19. ἀπεκτείνετε γὰρ τὸν δίκαιον, κ. τ. λ. Compare Acts vii. 52.

22. καταρώμενοι ἐν ταῖς συναγωγαῖς κ. τ. λ. It appears from c. 137. that these imprecations were uttered at the conclusion of the prayers, and, according to other writers, repeated three times a day. Thus Epiphanius. Hær. i. 299. οὐ μόνον οἱ τῶν Ἰουδαίων παῖδες πρὸς τούτους ἐκέτηνται μῖσος, ἀλλὰ ἀνιστάμενοι ἔωθεν και μέσης ἡμέρας και περὶ τὴν ἐσπέραν, τρίς τῆς ἡμέρας, ὅτε εὐχὰς ἐπιτελοῦσιν ἐν ταῖς αὐτῶν συναγωγαῖς, ἐπαρῶνται και ἀναθεματίζουσι, φάσκοντες ὅτι ἐπικαταράσαι ὁ Θεὸς τοὺς Ναζωραίους· και γὰρ τούτοις περισσώτερον ἐνέχουσι διὰ τὸ ἀπὸ Ἰουδαίων αὐτοὺς ὄντας Ἰησοῦν κηρύσσειν εἶναι Χριστόν. Some indeed have thought that Epiphanius speaks of these curses as directed solely against the Judaizing sect of the Nazarenes; but that the Christians generally were so anathematized under the name of Nazarenes, appears from Jerome (Comm. in Isai. lii. 5.):—*Et sub nomine, ut sæpe dixi, Nazarenorum, ter in die in Christianos congerunt maledicta.* That this was a term by which the Christians were commonly designated, is proved by Tertull. c.

τοὺς πιστεύοντας ἐπὶ τὸν Χριστόν. Οὐ γὰρ ἐξουσίαν ἔχετε αὐτόχειρες γενέσθαι ἡμῶν διὰ τοὺς νῦν ἐπικρατοῦντας· ὁσάκις δὲ ἂν ἐδυνήθητε, καὶ τοῦτο ἐπράξατε. Διὸ καὶ ἐμβοᾷ ὑμῖν ὁ Θεὸς διὰ 25 τοῦ Ἰησοῦ λέγων· Ἴδετε, ὡς ὁ δίκαιος ἀπώλετο, καὶ οὐδεὶς ἐκδέχεται τῇ καρδίᾳ· καὶ ἄνδρες δίκαιοι αἴρονται, καὶ οὐδεὶς κατανοεῖ. Ἀπὸ γὰρ προσώπου τῆς ἀδικίας ἦρται ὁ δίκαιος. Ἔσται ἐν εἰρήνῃ ἡ ταφή αὐτοῦ· ἦρται ἐκ τοῦ μέσου. Ὑμεῖς προσηγάγετε ὧδε, υἱοὶ ἄνομοι, σπέρμα μοιχῶν καὶ τέκνα πόρνῃς. Ἐν τίνι ἐνετρυφάτε, καὶ 30 ἐπὶ τίνα ἠνοίζατε τὸ στόμα, καὶ ἐπὶ τίνι ἐχαλάσατε τὴν γλῶσσαν;

XVII. Οὐχ οὕτως γὰρ τὰ ἄλλα ἔθνη εἰς ταύτην τὴν ἀδικίαν τὴν εἰς ἡμᾶς καὶ τὸν Χριστὸν ἐνέχονται, ὅσον ὑμεῖς, οἱ κακέينوις τῆς κατὰ τοῦ δικαίου καὶ ἡμῶν τῶν ἀπ' ἐκείνου κακῆς προλήψεως αἴτιοι ὑπάρχετε· μετὰ γὰρ τὸ σταυρῶσαι ὑμᾶς ἐκεῖνον τὸν μόνον ἄμωμον καὶ δίκαιον ἄνθρωπον, δι' οὗ τῶν μολώπων ἱσὺς γίνεται τοῖς δι' αὐτοῦ ἐπὶ τὸν πατέρα προσχωροῦσιν, ἐπειδὴ ἐγνώκατε αὐτὸν ἀναστάντα ἐκ νεκρῶν καὶ ἀναβάντα εἰς τὸν οὐρανόν, ὡς αἱ προφητεῖαι προεμήνουν γενησόμενον, οὐ μόνον οὐ μετενοήσατε ἐφ' οἷς ἐπράξατε κακῶς, ἀλλὰ ἄνδρας ἐκλεκτοὺς ἀπὸ Ἱερουσαλήμ

In fact, all the persecution and calumnies with which Christianity was assailed, originated in the inveterate malice of the Jews.

Προσηγάγετε

Marc. iv. 8. Nazareus vocari habebat secundum prophetiam Christus creatoris: unde et ipso nomine nos Judæi Nazarenos appellant per eum. Compare Epiphan. Hær. i. 29. 1. Prudent. Peristeph. v. 25. x. 45. These anathemas are again alluded to by Justin, in cc. 47. 96. 108. 117. See also Jerom. in Esai. v. 18. xii. 5. xlix. 7.; in Amos i. 11. That they are not without example in more modern days, see Kidder's *Messiah*; and Buxtorf's *Syn. Jud.* pp. 416. 461. 557.

24. διὰ τοὺς νῦν ἐπικρατοῦντας. See *Introduct. Obs.* p. 1.

— ὁσάκις δὲ ἂν ἐδυνήθητε, κ. τ. ἐπ. See on *Apol.* i. c. 31, 21.

26. Ἴδετε, ὡς κ. τ. λ. From *Isai.* lvii. 1. sqq.

— καὶ οὐδεὶς ἐκδ. τ. κ. καὶ ὁ δ. αἴρονται. These words are omitted in the MSS. and early edd. They are found, however, in c. 110. *Apol.* i. c. 48. where the passage is again cited; and doubtless the repetition of καὶ οὐδεὶς led the copyist into error. Hence Otto, after Thirlby, has justly restored them to the text.

XVII. 2. οἱ κακέينوις. So Sylburg, Thirlby, Otto, and others. The MSS. have οἷς, and Stephens, less judiciously, κακέινης.

5. δι' οὗ τῶν μολώπων κ. τ. λ. Compare *Isai.* liii. 5. The MSS. have προχωροῦσι. Compare, however, c. 43.

8. ἐφ' οἷς ἐπράξατε κακῶς. *Vulgo* κακοῖς. The Benedictine editor is clearly right in admitting the reading of Eusebius, who quotes the passage, with some other variations, in *Hist. Eccl.* iv. 18. Compare *supra* c. 12. The other *var. lectt.*

- 10 ἐκλεξάμενοι τότε ἐξεπέμψατε εἰς πᾶσαν τὴν γῆν, λέγοντες αἵρεσιν ἄθεον Χριστιανῶν πεφηνέται, καταλέγοντές τε ταῦτα, ἅπερ καθ' ἡμῶν οἱ ἀγνοοῦντες ἡμᾶς πάντες λέγουσιν· ὥστε οὐ μόνον ἐαυτοῖς ἀδικίας αἵτιοι ὑπάρχετε, ἀλλὰ καὶ τοῖς ἄλλοις ἅπασιν ἀπλῶς ἀνθρώποις. Καὶ δικαίως βοᾷ Ἡσαΐας· Δί' ὑμᾶς τὸ ὄνομά μου 15 βλασφημεῖται ἐν τοῖς ἔθνεσι. Καί· Οὐαὶ τῇ ψυχῇ αὐτῶν, διότι βεβούλευνται βουλὴν πονηρὰν καθ' ἐαυτῶν, εἰπόντες, Δήσωμεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἐστί. Τοῖνυν τὰ γεννήματα τῶν ἔργων αὐτῶν φάγονται. Οὐαὶ τῷ ἀνόμῳ· πονηρὰ κατὰ τὰ ἔργα τῶν χειρῶν αὐτοῦ συμβήσεται αὐτῷ. Καὶ πάλιν ἐν ἄλλοις· Οὐαὶ 20 οἱ ἐπισπώμενοι τὰς ἀμαρτίας αὐτῶν ὡς σχοιδῶν μακρῷ, καὶ ὡς ζυγοῦ ἱμάντι δαμάλεως τὰς ἀνομίας, οἱ λέγοντες, Τὸ τάχος αὐτοῦ

Christians of Eusebius

of Eusebius are, ἐκλεξάμενοι τότε εἰς Ἱερουσαλὴμ, πεφάνθαι, and ἡμᾶς ἅπαντες. Hence also the particle τε, which is omitted in the MSS. of Justin, has been supplied after καταλέγοντες. Moreover, some of the older Codd. Euseb. read ἐπελεξάμενοι and ἀθέων. That ἄθεον, at least, is correct, compare c. 108. *infra*. With respect to the charge here brought against the Jews of propagating false reports against the Christians, Justin is not alone in making the accusation. Thus Tertull. ad Nat. i. 14. *Credidit vulgus Judæo. Quod enim aliud genus seminarium est infamiae nostrae?* As the best commentary on the passage, however, Thirlby adduces the following remarks from Euseb. on Isai. xviii. 1. *Εὔρομεν ἐν τοῖς τῶν παλαιῶν συγγράμμασιν, ὡς οἱ τὴν Ἱερουσαλὴμ οἰκοῦντες τοῦ τῶν Ἰουδαίων ἔθνους ἱερεῖς καὶ πρεσβύτεροι γράμματα διαχαράξαντες, εἰς πάντα διεπέμψαντο τὰ ἔθνη τοῖς ἀπανταχοῦ Ἰουδαίοις διαβάλλοντες τὴν Χριστοῦ διδασκαλίαν ὡς αἵρεσιν καινὴν καὶ ἀλλοτρίαν τοῦ Θεοῦ, παρήγγελόν τε δι' ἀποστολῶν μὴ παραδέξασθαι αὐτήν. Οἱ τε ἀπόστολοι αὐτῶν ἐπιστολάς βιβλίνας κομιζόμενοι. . . . ἀπανταχοῦ γῆς διέτρεχον, τὸν περὶ τοῦ σωτήρος ἡμῶν ἐνδιαβάλλοντες λόγον. Ἀποστόλους δὲ εἰσέτι καὶ νῦν ἔθος ἐστὶν Ἰουδαίοις ὀνομάζειν τοὺς ἐγκύκλια γράμματα παρὰ τῶν ἀρχόντων αὐτῶν ἐπικομιζομένους.*

10. αἵρεσιν ἄθεον. See on Apol. i. c. 6, 1. Of the other calumnies heaped upon the Christians, see above on c. 10.

14. δι' ὑμᾶς κ. τ. λ. From Isai. lii. 5.

15. οὐαὶ τῇ ψυχῇ αὐτῶν, κ. τ. λ. From Isai. iii. 9. sqq.

19. οὐαὶ οἱ ἐπισπώμενοι κ. τ. λ. From Isai. v. 18. sqq. The student is again referred, as in the notes to the Apology, for such information as he may require on the quotations from Scripture, to the Biblical Commentators. Here it is merely necessary to remark that, in the MSS. of Justin, the clause καὶ τὸ καλὸν πονηρὸν is omitted, manifestly by an error of the transcribers. Compare c. 133. *infra*.

ἐγγισάτω, καὶ ἐλθέτω ἡ βουλὴ τοῦ ἁγίου Ἰσραήλ, ἵνα γνῶμεν. Οὐαὶ οἱ λέγοντες τὸ πονηρὸν καλὸν καὶ τὸ καλὸν πονηρὸν, οἱ τιθέντες τὸ φῶς σκότος καὶ τὸ σκότος φῶς, οἱ τιθέντες τὸ πικρὸν γλυκὺ καὶ τὸ γλυκὺ πικρόν.—Κατὰ οὖν τοῦ μόνου ἀμώμου 25 καὶ δικαίου φωτός, τοῖς ἀνθρώποις πεμφθέντος παρὰ τοῦ Θεοῦ, τὰ πικρὰ καὶ σκοτεινὰ καὶ ἄδικα καταλεχθῆναι ἐν πάσῃ τῇ γῇ ἐσπουδάσατε. Δύσχρηστος γὰρ ὑμῖν ἔδοξεν εἶναι βοῶν παρ' ὑμῖν· Γέγραπται, 'Ο οἶκός μου οἶκος προσευχῆς ἐστίν, ὑμεῖς δὲ πεποιήκατε αὐτὸν στήλαιον ληστῶν. Καὶ τὰς τραπέζας τῶν ἐν τῷ ναῷ 30 κολλυβιστῶν κατέστρεψε. Καὶ ἐβόα· Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πηγανόν, τὴν δὲ ἀγάπην τοῦ Θεοῦ καὶ τὴν κρίσιν οὐ κατανοεῖτε· τάφοι κεκονιμένοι, ἔξωθεν φαινόμενοι ὡραῖοι, ἔσωθεν δὲ γέμοντες ὀστέων νεκρῶν. Καὶ τοῖς γραμματέυσιν· Οὐαὶ ὑμῖν, γραμματεῖς, 35 ὅτι τὰς κλεῖς ἔχετε, καὶ αὐτοὶ οὐκ εἰσέρχεσθε, καὶ τοὺς εἰσερχομένους κωλύετε· ὁδηγοὶ τυφλοί.

XVIII. Ἐπειδὴ γὰρ ἀνέγνως, ὦ Τρύφων, ὡς αὐτὸς ὁμολογήσας ἔφη, τὰ ὑπ' ἐκείνου τοῦ σωτῆρος ἡμῶν διδαχθέντα, οὐκ ἄτοπον νομίζω πεποιηκέναι, καὶ βραχέα τῶν ἐκείνου λόγια πρὸς τοῖς προφητικοῖς ἐπιμνησθεῖς. Λούσασθε οὖν, καὶ νῦν καθαροὶ γένεσθε, καὶ ἀφέλεσθε τὰς πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν, ὡς δὲ λούσασθαι ὑμῖν τοῦτο τὸ λουτρὸν κελεύει ὁ Θεὸς, καὶ περιτέμνεσθαι τὴν ἀληθινὴν περιτομήν. Ἡμεῖς γὰρ καὶ ταύτην ἂν τὴν περιτομήν τὴν κατὰ σάρκα καὶ τὰ σάββατα καὶ τὰς ἐορτὰς πάσας

The ceremonial Law having been designed for the Jews only, is rejected by Christians, not as burdensome, but as unnecessary.

26. φωτός. This word signifies both *light* and *a person*. Thirlby observes that Justin had both senses in view; and Otto compares John i. 9. viii. 12. xii. 46. and elsewhere.

29. γέγραπται, 'Ο οἶκος κ. τ. λ. Compare Matt. xxi. 13. Luke xix. 46. In all the edd. the words καὶ τὰς τραπέζας κ. τ. λ. are taken in connexion with the succeeding quotation, whereas they properly belong to this. The necessary change has here been made in the punctuation.

31. οὐαὶ ὑμῖν, κ. τ. λ. See Matt. xxiii. 13. 16. 23, 24. 27. Luke xi. 42. 52. In both MSS. the margin exhibits, οὐκ εἰσέλθετε καὶ τοὺς ἐρχομένους ἐκωλύσατε.

XVIII. 1. ὁμολογήσας. See above, c. 10.

4. λούσασθε οὖν, κ. τ. λ. Compare Isai. i. 16. At the end of the sentence, Thirlby would read περιτέμνεσθε. It would be better perhaps to omit δὲ after ὡς, and the clause will still supply a motive for compliance with the prophet's exhortation.

- ἀπλῶς ἐφυλάσσομεν, εἰ μὴ ἔγνωμεν δι' ἣν αἰτίαν καὶ ὑμῖν
 10 προσετάγη, τούτεστι διὰ τὰς ἀνομίας ὑμῶν καὶ τὴν σκληροκαρδίαν.
 Εἰ γὰρ ὑπομένομεν πάντα τὰ ἐξ ἀνθρώπων καὶ δαιμόνων φανύλων
 ἐνεργούμενα εἰς ἡμᾶς φέρειν, ὥς καὶ μέχρι τῶν ἀρρήτων θανάτου
 καὶ τιμωριῶν εὐχόμενοι ἐλεηθῆναι καὶ τοὺς τὰ τοιαῦτα διατιθέντας
 ἡμᾶς, καὶ μηδὲ μικρὸν ἀμείβεσθαι μηδένα βουλόμενοι, ὥς ὁ καινὸς
 15 νομοθέτης ἐκέλευσεν ἡμῖν, πῶς οὐχὶ καὶ τὰ μηδὲ βλάπτοντα ἡμᾶς,
 περιτομὴν δὲ σαρκικὴν λέγω καὶ σάββατα καὶ τὰς ἐορτάς, ἐφυ-
 λάσσομεν, ὡς Τρύφων;

Circumcision is not essential to acceptance with God, as proved by a variety of examples; nor are Christians bound to observe the Jewish ritual, which was expressly designed to counteract the idolatrous propensities of the Jews.

XIX. Τοῦτό ἐστιν ὃ ἀπορεῖν ἄξιόν ἐστιν, ὅτι τοιαῦτα ὑπο-
 μένοντες οὐχὶ καὶ τὰ ἄλλα πάντα, περὶ ὧν νῦν ζητοῦμεν, φυλάσ-
 σετε.—Οὐ γὰρ πᾶσιν ἀναγκαῖα αὕτη ἡ περιτομή, ἀλλ' ὑμῖν
 μόνοις, ἵνα, ὥς προέφην, ταῦτα πάθητε, ἃ νῦν ἐν δίκῃ πάσχετε.
 Οὐδὲ γὰρ τὸ βάπτισμα ἐκείνο τὸ ἀνωφελὲς τὸ τῶν λάκκων προσ-
 λαμβάνομεν· οὐδὲν γὰρ πρὸς τὸ βάπτισμα τοῦτο τὸ τῆς ζωῆς ἐστὶ.
 Διὸ καὶ κέκραγεν ὁ Θεὸς, ὅτι ἐγκατελίπετε αὐτόν, πηγὴν ζωῶν,
 καὶ ὠρύξατε ἐαυτοῖς λάκκους συντετριμμένους, οἱ οὐ δυνησονται
 συνέχειν ὕδωρ. Καὶ ὑμεῖς μὲν, οἱ τὴν σάρκα περιτετμημένοι, χρη-
 ζετε τῆς ἡμετέρας περιτομῆς, ἡμεῖς δὲ, ταύτην ἔχοντες, οὐδὲν
 ἐκείνης δεόμεθα. Εἰ γὰρ ἦν ἀναγκαῖα, ὥς δοκεῖτε, οὐκ ἂν ἀκρό-

12. ὥς καὶ μέχρι τ. ἀ. θ. καὶ τ. εὐχόμενοι. *Inasmuch as we pray even in the midst of torture and death.* The construction is equivalent with that of the Latin *quippe qui*. Various emendations of the passage have been proposed; but nothing more seems to be necessary than that the words θανάτου and τιμωριῶν should change places. Of the unbounded charity of the Christians, as exemplified in praying for their enemies, and bearing no ill-will to their murderers, see on Apol. i. c. 14, 17. On the other hand, revenge was very generally regarded by Pagans as a virtue, and the law of retaliation admitted even by the Jewish Code. Compare Lev. xxiv. 20. Dent. xix. 21. Matt. v. 38. seq.

XIX. 2. φυλάσσετε. *Vulgo φυλάσσομεν.* The clause, however, manifestly belongs not to *Justin*, but *Trypho*; to whom Thirlby correctly assigns it. At the same time, it does not seem necessary to adopt his further suggestion of closing the last chapter with the word ἐφυλάσσομεν, and commencing the present one thus:—*Καὶ ὁ Τρύφων· Τοῦτό ἐστιν κ. τ. λ.*

4. ὥς προέφην. See above, c. 16. In what follows the reference is to c. 14., where the passage from Jeremiah (ii. 13.) has been already quoted.

11. εἰ γὰρ ἦν ἀναγκαῖα, κ. τ. λ. The same argument is adduced almost *verbatim* by Tertullian, *adv. Jud.* c. 2. Compare Cyprian. *adv. Jud.* ii. 8.

βυστον ὁ Θεὸς ἔπλασε τὸν Ἀδὰμ, οὐδὲ ἐπέβλεψεν ἐπὶ τοῖς δώροις τοῦ ἐν ἀκροβυστίᾳ σαρκὸς προσενέγκαντος θυσίας Ἀβελ, οὐδ' αὖ ἐνῆρέστησεν ἐν ἀκροβυστίᾳ Ἐνώχ, καὶ οὐχ εὗρίσκετο, διότι μετέθηκεν αὐτὸν ὁ Θεός. Λὼτ ἀπερίτμητος ἐκ Σοδόμων 15 ἐσώθη, αὐτῶν ἐκείνων τῶν ἀγγέλων αὐτὸν καὶ τοῦ κυρίου προπεμφάντων. Νῶε ἀρχὴ γένους· ἀλλ' οὖν ἅμα τοῖς τέκνοις ἀπερίτμητος εἰς τὴν κίβωτον εἰσῆλθεν. Ἀπερίτμητος ἦν ὁ ἱερεὺς τοῦ ὑψίστου Μελχισεδέκ, φ' καὶ δεκάτας προσφοράς ἔδωκεν Ἀβραὰμ, 20 ὁ πρῶτος τὴν κατὰ σάρκα περιτομὴν λαβὼν, καὶ εὐλόγησεν αὐτόν· οὐ κατὰ τὴν τάξιν τὸν αἰώνιον ἱερέα ὁ Θεὸς καταστήσειν διὰ τοῦ Δαβὶδ μεμήνηκεν. Ὑμῖν οὖν μόνοις ἀναγκαῖα ἦν ἡ περιτομὴ αὕτη, ἵνα ὁ λαὸς οὐ λαὸς ᾖ, καὶ τὸ ἔθνος οὐκ ἔθνος, ὡς καὶ Ὡσηὲ, εἰς τῶν δώδεκα προφητῶν, φησί. Καὶ γὰρ μὴ σαββατίσαντες οἱ προ- 25 νομασμένοι πάντες δίκαιοι τῷ Θεῷ ἐνῆρέστησαν, καὶ μετ' αὐτοὺς Ἀβραὰμ καὶ οἱ τούτου υἱοὶ ἅπαντες μέχρι Μωϋσέως, ἐφ' οὗ ἄδικος καὶ ἀχάριστος εἰς τὸν Θεὸν ὁ λαὸς ὑμῶν ἐφάνη ἐν τῇ ἐρήμῳ μοσχοποιή-

Lactant. Instt. Div. iv. 18. Of the several examples alleged, see Gen. iv. 4. v. 24. xiv. 18, 19. xvii. 7. xix. 17. sqq. Heb. xi. 3. sqq.

16. αὐτῶν ἐκείνων κ. τ. λ. Otto, recording a conjecture of an anonymous writer in Miscell. Obs. i. 3. p. 371, who would read αὐτῶν ἐκείνων τῶν ἀγγ. αὐτοῦ καὶ τ. κ. π. improves it into αὐτὸν ἐκείνων κ. τ. λ. He also states that he has been anticipated by the same critic, who was perhaps Dr. Jortin, in a very obvious and probable emendation of the next sentence, as follows:—Νῶε, ἀρχὴ γένους ἄλλου, ἅμα τοῖς τέκνοις κ. τ. λ. Thus in c. 138. ὁ γὰρ Χριστὸς..... ἀρχὴ πάλιν ἄλλου γένους γέγονεν· ὃν τρόπον καὶ Νῶε κ. τ. λ. At the same time he acknowledges that the received text is not in itself faulty; and that, as the more difficult reading, it should perhaps be preferred. Others will doubtless think the emendation a sure one.

22. διὰ τοῦ Δαβὶδ. See Psal. cx. 4. Hebr. v. 6, 10. vi. 20. vii. 21.

24. ὡς καὶ Ὡσηὲ φησί. See Hos. i. 9, 10. ii. 23.

25. μὴ σαββατίσαντες οἱ πρ. κ. τ. λ. From his reasoning in this passage, Justin has been taxed with believing that the Sabbath was instituted, and sacrifices enjoined, after the idolatry of the golden calf. The word σαββατίζειν, however, is always used by him with especial reference to the Mosaic Law; so that he doubtless alludes, as Bp. Kaye remarks (p. 25.), to the peculiar mode in which the Jews kept the Sabbath, and the peculiar sacrifices of the Levitical dispensation. Compare cc. 12, 21.

28. μοσχοποιήσας. See the Interpp. on Acts vii. 41.

σας. "Οθεν ὁ Θεὸς ἀρμολόμενος πρὸς τὸν λαὸν ἐκείνῳ καὶ θυσίας
 30 φέρειν ὡς πρὸς ὄνομα αὐτοῦ ἐνετείλατο, ἵνα μὴ εἰδωλολατρήτε· ὅπερ
 οὐδὲ ἐφυλάξατε, ἀλλὰ καὶ τὰ τέκνα ὑμῶν ἐθύετε τοῖς δαιμονίοις.
 Καὶ σαββατίζειν οὖν ὑμῖν προστέταχεν, ἵνα μνήμην λαμβάνητε
 τοῦ Θεοῦ· καὶ γὰρ ὁ λόγος αὐτοῦ τοῦτο σημαίνει λέγων, Τοῦ
 γινώσκειν ὅτι ἐγὼ εἰμι ὁ Θεὸς ὁ λυτρωσάμενος ὑμᾶς.

The law
 respecting a
 distinction of
meats was
 intended to be
 a constant
 source of
 religious
 instruction.

XX. Καὶ γὰρ βρωμάτων τινῶν ἀπέχεσθαι προσέταξεν ὑμῖν,
 ἵνα καὶ ἐν τῷ ἐσθίειν καὶ πίνειν πρὸ ὀφθαλμῶν ἔχητε τὸν Θεόν,
 εὐκατάφοροι ὄντες καὶ εὐχερεῖς πρὸς τὸ ἀφίστασθαι τῆς γνώ-
 σεως αὐτοῦ, ὡς καὶ Μωϋσῆς φησὶν· Ἐφαγε καὶ ἔπιεν ὁ λαὸς, καὶ

29. ὅθεν ὁ Θεὸς κ. τ. λ. Constt. Apost. i. 6. ἔστω δέ σοι πρὸ ὀφθαλμῶν
 γινώσκειν, τί νομὸς φυσικὸς καὶ τί τὰ τῆς δευτερώσεως, τὰ τε ἐν τῇ ἐρήμῳ τοῖς
 μοσχοποιήσασι δοθέντα κ. τ. λ. Iren. Hær. iv. 14. 2. *His qui iniquitati erant*
in eremo dans aptissimam legem. Ibid. c. 15, 1. *At ubi conversi sunt in vituli*
factionem, et reversi sunt animis suis in Ægyptum, servi pro liberis concupiscentes
esse, aptam concupiscentiæ suæ acceperunt reliquam servitutem. Chrysostom.
 adv. Jud. ii. p. 462. ἐπειδὴ δὲ εἶδεν μαινομένους, ἀγχομένους, ἐπιθυμοῦντας
 θυσιῶν, ἐπέτρεψε τὰς θυσίας κ. τ. λ. Similiter alii. Cf. Hieron. in Esai. i. 12.
 THIRLBY. Of the design of the Mosaic institutions to counteract the tendency
 which the Israelites evinced towards Idolatry, see *Spencer, Witsius, Lowman, and*
Stillington.

31. τοῖς δαιμονίοις. To Moloch. See 2 Kings xxi. 6. xxiii. 10. Jerem.
 xxxii. 35.

33. ὁ λόγος αὐτοῦ. That is, the *word of God* as delivered by his prophets.
 See above on c. 15, 35. and compare cc. 28, 49, 52, 58, 62, 63, 77, 93, and elsewhere.
 Thirlby is clearly wrong in understanding the *Logos* in a personal sense, and the
 Benedictine editor equally so, in supposing *Holy Scripture* to be the meaning.

33. τοῦ γινώσκειν κ. τ. λ. *Subaud.* ἐνεκα. Compare c. 21. *et sæpius*; and the
 LXX. *passim*. The reference is to Ezek. xii. 20.

XX. 2. ἵνα καὶ ἐν τῷ ἐσθίειν κ. τ. λ. In like manner, St. Barnabas
 (Epist. Cath. c. 10.) argues, that a distinction of meats was enjoined, in order that by
 constant reflection on the good and evil habits of the animals allowed and for-
 bidden respectively, the Israelites might be led to adopt the virtues symbolized
 by the one, and avoid the vices portrayed by the other. Compare also Constt.
 Apost. vi. 20. Clem. Alex. Pæd. ix. 1. 14. sqq. Tertull. c. Marc. ii. 18. Novatian.
 de cib. Jud. c. 20.

4. ἔφαγε καὶ ἔπιεν κ. τ. λ. From Exod. xxxii. 6. It has been remarked
 that this citation is designed to indicate the impiety of the Hebrews before the
 delivery of the Law, and the next, from Deut. xxxii. 15., to shew that the Law
 itself had worked no reformation. In this last the words καὶ ἐλιπάνθη, which

ἀνέστη τοῦ παίζειν. Καὶ πάλιν· Ἐφαγεν Ἰακώβ καὶ ἐνεπλήσθη 5
καὶ ἐλιπάνθη, καὶ ἀπελάκτισεν ὁ ἡγαπημένος· ἐλιπάνθη, ἐπαχύνθη,
ἐπλατύνθη, καὶ ἐγκατέλιπε Θεὸν τὸν ποιήσαντα αὐτόν.—Τῷ γὰρ
Νῶε ὅτι συγκεχώρητο ὑπὸ τοῦ Θεοῦ, δικαίῳ ὄντι, πᾶν ἔμφυχον
ἐσθίειν πλὴν κρέας ἐν αἵματι, ὅπερ ἐστὶ νεκρίμαϊον, διὰ Μωϋ-
σέως ἀνιστορήθη ὑμῶν ἐν τῇ βίβλῳ τῆς Γενέσεως.—Καὶ βουλο- 10
μένου αὐτοῦ εἰπεῖν, Ὡς λάχανα χόρτου, προεῖπον ἐγώ· Τὸ, Ὡς
λάχανα χόρτου, τοῦ μὴ ἀκούσεσθε, ὡς εἴρηται ὑπὸ τοῦ Θεοῦ,

are not found in the LXX, have been assigned to Justin's careless habit of quoting from memory; but the text is exhibited in the same form in Chrysost. Hom. in Judic. i. 2.

9. πλὴν κρέας ἐν αἵματι, κ. τ. λ. See Gen. ix. 4. From the decree of the Apostolic council at Jerusalem (Acts xv. 20.), the early Christians continued for a long time to regard the injunction to abstain from *things strangled and from blood* as still in force, and strictly obeyed the prohibition. See Canon. Apost. 69. Tertul. Apol. c. 9. Minuc. F. Oct. c. 30. Even in later times, indeed, a difference of opinion has been entertained on the subject, as may be seen from the Comments of Grotius, Hammond, and others. The best rule on such points is doubtless that of St. Paul, in 1 Cor. x. 27. sqq. The adjective νεκρίμαϊος is here used by Justin as synonymous with θνησιμαϊος, which is always applied by the LXX. to animals *dying unslaughtered*, and therefore without spilling their blood. See Lev. vii. 24. xvii. 15. xi. 30. sqq. xxii. 8. Deut. iv. 21. It should be stated that the text exhibits the conjectural emendation of Stephens, instead of the common reading, ὅπερ ἐστὶν ἐκρίμαϊον, which Jebb vainly attempts to defend, deriving ἐκρίμαϊος from ἐκρίπτειν, *to throw away*. Another idle conjecture is ἐκκρεμαϊον, *suspensum*.

11. αὐτοῦ. That is, *Trypho*; who was about to throw in a specious argument, employed not only by the Jews, but by those heretics who denounced the use of flesh, to the effect that the clause ὡς λάχανα χόρτου, *as the green herb* (Gen. ix. 3.), was designed to fix a limitation to the use of meats; by which, as all vegetables are not nutritious, similarly Noah was restricted in the use of animal food. Compare Basil. Epist. ccxxxvi. c. 4. To this Justin replies that Christians, in abstaining from certain herbs, are not actuated by religious scruples, but deterred by their noxious properties; so that the permission to eat meat is unfettered by any exception. That this argument was commonly alleged in the early Church, is evident from the sneer of the Emperor Julian, who ridiculed the Christians as μόνον κτησαμένους τὸ πάντα ἐσθίειν, ὡς λάχανα χόρτου. See Cyril. adv. Julian. i. 7.

12. τοῦ μὴ ἀκούσεσθε, κ. τ. λ. *Why will ye not hear, i. e. understand &c.?* Otto, if the text be correct, rightly supplies χάριν or ἐνεκα with τοῦ, which is put for τίνος. Compare Apol. ii. c. 2. Cohort. ad Græc. cc. 28. 34. Probably, however, the true reading is τί, which was changed into τοῦ by some copyists,

- ὅτι ὡς τὰ λάχανα εἰς τροφήν τῷ ἀνθρώπῳ ἐπεποιήκει ὁ Θεὸς, οὕτως καὶ τὰ ζῶα εἰς κρεωφαγίαν ἐδεδώκει; Ἀλλ' ἐπεὶ τινα
- 15 τῶν χόρτων οὐκ ἐσθίμεν, οὕτω καὶ διαστολήν ἔκτοτε τῷ Νῶε διεστάλλθαι φατέ. Οὐχ ὡς ἐξηγείσθε, πιστευτέον. Πρῶτον μὲν γὰρ ὅτι πᾶν λάχανον χόρτος ἐστὶ καὶ βιβρώσκεσθαι, δυνάμενος λέγειν καὶ κρατύνειν, οὐκ ἐν τούτῳ ἀσχοληθήσομαι. Ἀλλὰ εἰ καὶ τὰ λάχανα τοῦ χόρτου διακρίνομεν, μὴ πάντα ἐσθίοντες, οὐ
- 20 διὰ τὸ εἶναι αὐτὰ κοινὰ ἢ ἀκάθαρτα οὐκ ἐσθίμεν, ἀλλὰ ἢ διὰ τὸ πικρὰ ἢ θανάσιμα ἢ ἀκανθώδη· τῶν δὲ γλυκέων πάντων καὶ τροφιμωτάτων καὶ καλλίστων, θαλασσίων τε καὶ χερσαίων, ἐφίεμεθα καὶ μετέχομεν. Οὕτω καὶ τῶν ἀκαθάρτων καὶ ἀδίκων καὶ παρανόμων ἀπέχεσθαι ὑμᾶς ἐκέλευσεν ὁ Θεὸς διὰ Μωϋσέως, ἐπειδὴ
- 25 καὶ τὸ μάννα ἐσθίοντες ἐν τῇ ἐρήμῳ, καὶ τὰ θαυμάσια πάντα ὁρῶντες ὑμῖν ὑπὸ τοῦ Θεοῦ γινόμενα, μόσχον τὸν χρύσειον ποιήσαντες προσεκυνεῖτε. Ὡστε δικαίως αἰεὶ βοᾷ· Υἱοὶ ἀσύνετοι, οὐκ ἔστι πίστις ἐν αὐτοῖς.

The Sabbath and other ordinances were instituted with a view to keeping alive a remembrance of God, that his name might not be profaned before the heathen.

XXI. Καὶ ὅτι διὰ τὰς ἀδικίας ὑμῶν καὶ τῶν πατέρων ὑμῶν εἰς σημεῖον, ὡς προέφην, καὶ τὸ σάββατον ἐντέταλται ὁ Θεὸς φυλάσσειν ὑμᾶς καὶ τὰ ἄλλα προστάγματα προστετάχει, καὶ σημαί-

carelessly repeating the last syllable of the preceding word. According to the old punctuation, there was a colon at *ἐδεδώκει*, and a comma at *φατέ*. This was amended by the Benedictine editor, who thus did away with many idle conjectures, which had previously been proposed.

17. πᾶν λ. χόρτος ἐστὶ καὶ β. Thirlby would read *χόρτου*, and, it should seem, rightly. At the same time the text *may* be incorrupt. With *βιβρώσκεσθαι*, Sylburg understands *ἐπιτηδεῖον*. Perhaps *διδόμενον* would be better. Of course Justin is speaking of the state of things before the Fall, ere the ground brought forth thorns and thistles as a result of the primæval curse. Compare Gen. i. 29, 30. iii. 18.

20. διὰ τὸ πικρὰ κ. τ. λ. Repeat *εἶναι* from the last clause.

23. οὕτω καὶ τῶν ἀκαθάρτων κ. τ. λ. Thirlby supposes that something is here lost; but a little attention will shew the drift of Justin's argument, which is this:—As Christians abstain from certain herbs, so did Noah also from certain animals, not by command, but because they were noxious; but restrictions were laid on the Jews by reason of their sins.

24. ἐπειδὴ καὶ τὸ μάννα κ. τ. λ. Compare the authorities cited on c. 19, 29.

27. υἱοὶ ἀσύνετοι, κ. τ. λ. Compare Deut. xxxii. 6. 20. 28. Jerem. iv. 22. v. 21.

νει ὅτι διὰ τὰ ἔθνη, ἵνα μὴ βεβηλωθῇ τὸ ὄνομα αὐτοῦ παρ' αὐτοῖς,
 διὰ τοῦτο εἶπας τινὰς ἐξ ὑμῶν ὅλως ζῶντας, αὐταὶ αἱ φωναὶ 5
 αὐτοῦ τὴν ἀπόδειξιν ποιήσασθαι δύνανται ὑμῖν. Εἰσὶ δὲ εἰρη-
 μέναι διὰ τοῦ Ἰεζεκιήλ οὕτως· Ἐγὼ κύριος ὁ Θεὸς ὑμῶν· ἐν τοῖς
 προστάγμασί μου πορεύεσθε, καὶ τὰ δικαιώματά μου φυλάσσετε,
 καὶ ἐν τοῖς ἐπιτηδεύμασιν Αἰγύπτου μὴ συναναμίγνυσθε, καὶ τὰ
 σάββατά μου ἀγιάζετε, καὶ ἔσται εἰς σημεῖον ἀνὰ μέσον ἐμοῦ καὶ 10
 ὑμῶν, τοῦ γινώσκειν ὅτι ἐγὼ κύριος ὁ Θεὸς ὑμῶν. Καὶ παρεπι-
 κράνατέ με, καὶ τὰ τέκνα ὑμῶν ἐν τοῖς προστάγμασί μου οὐκ
 ἐπορεύθησαν, καὶ τὰ δικαιώματά μου οὐκ ἐφύλαξαν, τοῦ ποιεῖν
 αὐτὰ, ἃ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς, ἀλλὰ τὰ σάβ-
 βατά μου ἐβεβήλουν. Καὶ εἶπα τοῦ ἐκχέαι τὸν θυμόν μου ἐπ' 15
 αὐτοὺς ἐν τῇ ἐρήμῳ, τοῦ συντελέσαι ὀργὴν μου ἐπ' αὐτοὺς, καὶ οὐκ
 ἐποίησα, ὅπως τὸ ὄνομά μου τὸ παράπαν μὴ βεβηλωθῇ ἐνώπιον τῶν
 ἐθνῶν, ὧν ἐξήγαγον αὐτοὺς κατ' ὀφθαλμοὺς αὐτῶν. Καὶ ἐγὼ ἐξήρα τὴν
 χεῖρά μου ἐπ' αὐτοὺς ἐν τῇ ἐρήμῳ, τοῦ διασκορπίσαι ἐν τοῖς ἔθνεσι
 καὶ διασπείραι αὐτοὺς ἐν ταῖς χώραις, ἀνθ' ὧν τὰ δικαιώματά μου 20
 οὐκ ἐποίησαν, καὶ τὰ προστάγματά μου ἀπώσαντο, καὶ τὰ σάββατα
 μου ἐβεβήλουν, καὶ ὀπίσω τῶν ἐνθυμημάτων τῶν πατέρων αὐτῶν
 ἦσαν οἱ ὀφθαλμοὶ αὐτῶν. Καὶ ἐγὼ ἔδωκα αὐτοῖς προστάγματα οἱ
 καλὰ, καὶ δικαιώματα, ἐν οἷς οὐ ζήσονται ἐν αὐτοῖς· καὶ μιανῶ αὐτοὺς
 ἐν τοῖς δόμασιν αὐτῶν, ἐν τῷ διαπορεύεσθαι με πᾶν διανοίγον
 μήτραν, ὅπως ἀφανίσω.

XXII. Καὶ ὅτι διὰ τὰς ἀμαρτίας τοῦ λαοῦ ὑμῶν καὶ διὰ τὰς

Sacrifices
 were ordained,
 and the
 Temple
 worship
 enjoined, not
 because God
 had need of
 them, but to
 restrain the
 iniquities and
 the idolatry
 of the Jews.

XXI. 7. ἐγὼ κύριος κ. τ. λ. From. Ezek. xx. 19. sqq.

18. ἐθνῶν, ὧν ἐξήγαγον κ. τ. λ. So Thirlby. *Vulgo* ἐθνῶν. Ἐξήγαγον
 κ. τ. λ. The mistake probably originated with some transcriber, who was startled
 at the redundancy of the pronoun αὐτῶν, than which nothing is more common in
 the Hellenistic writers. Compare Matt. iv. 16. John xv. 2. Thus also Xen. Cyr.
 i. 3. 15. πειράσομαι γῶ παππῆ, ἀγαθῶν ἱππέων κράτιστος ὧν ἱππεὺς, συμμαχεῖν
 αὐτῷ. See Kuinoel on Matt. viii. 1. As commonly pointed, there is also a comma
 only at αὐτῶν.

25. δόμασιν. Both MSS. have δώμασιν. The reading of the LXX. was properly
 restored by Stephens.

XXII. 1. διὰ τὰς ἀμαρτίας κ. τ. λ. Maimonides gives the same account
 of the institution of sacrifice. Compare also Tertull. c. Marc. ii. 18. Iren. Hær.
 iv. 34.

εἰδωλολατρίας, ἀλλ' οὐ διὰ τὸ ἐνδεὲς εἶναι τῶν τοιούτων προσ-
 φορῶν, ἐνετείλατο ὁμοίως ταῦτα γίνεσθαι, ἀκούσατε πῶς περὶ
 τούτων λέγει διὰ Ἀμὼς, ἐνὸς τῶν δώδεκα, βοῶν· Οὐαὶ οἱ ἐπὶ
 5 θυμοῦντες τὴν ἡμέραν τοῦ κυρίου. Ἵνα τί αὕτη ὑμῖν ἡ ἡμέρα τοῦ
 κυρίου; Καὶ αὕτη ἐστὶ σκότος καὶ οὐ φῶς. Ὃν τρόπον ὅταν
 ἐκφύγῃ ἄνθρωπος ἐκ προσώπου τοῦ λέοντος, καὶ συναντήσῃ αὐτῷ
 ἡ ἄρκτος, καὶ εἰσπηδήσῃ εἰς τὸν οἶκον αὐτοῦ, καὶ ἀπερείσῃται τὰς
 χεῖρας αὐτοῦ ἐπὶ τὸν τοίχον, καὶ δάκῃ αὐτὸν ὁ ὄφις. Οὐχὶ σκότος
 10 ἡ ἡμέρα τοῦ κυρίου καὶ οὐ φῶς, καὶ γνόφος οὐκ ἔχων φέγγος
 αὐτοῖς; Μεμίσηκα, ἀπῶσμαι τὰς ἑορτὰς ὑμῶν, καὶ οὐ μὴ ὀσφρανθῶ
 ἐν ταῖς πανηγύρεσιν ὑμῶν· διότι ἐὰν ἐνέγκητέ μοι τὰ ὀλοκαυτώ-
 ματα καὶ τὰς θυσίας ὑμῶν, οὐ προσδέξομαι αὐτὰ, καὶ σωτηρίου
 ἐπιφανείας ὑμῶν οὐκ ἐπιβλέψομαι. Ἀπόστησον ἀπ' ἐμοῦ πλῆθος
 15 ὧδῶν σου καὶ ψαλμῶν· ὀργάνων σου οὐκ ἀκούσομαι. Καὶ κυλισ-
 θήσεται ὡς ὕδωρ κρίμα, καὶ ἡ δικαιοσύνη ὡς χειμάρρους ἄβατος.
 Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἐν τῇ ἐρήμῳ, οἶκος
 Ἰσραὴλ; λέγει κύριος. Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ
 καὶ τὸ ἄστρον τοῦ Θεοῦ ὑμῶν Ῥαφάν, τοὺς τύπους, οὓς ἐποιήσατε
 20 ἑαυτοῖς. Καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Δαμασκού, λέγει κύριος· ὁ
 Θεὸς ὁ παντοκράτωρ ὄνομα αὐτῷ. Οὐαὶ οἱ κατασπαταλῶντες Σιών,
 καὶ τοῖς πεποιθόσιν ἐπὶ τὸ ὄρος Σαμαρείας. Οἱ ὠνομασμένοι ἐπὶ
 τοῖς ἀρχηγοῖς ἀπετρύγησαν ἀρχὰς ἐθνῶν· εἰσῆλθον ἑαυτοῖς οἶκος
 Ἰσραὴλ. Διάβητε πάντες εἰς Χαλάνην καὶ ἴδετε, καὶ προεύθητε
 25 ἐκεῖθεν εἰς Ἀμὰθ τὴν μεγάλην, καὶ κατάβητε ἐκεῖθεν εἰς Γέθ τῶν
 ἀλλοφύλων, τὰς κρατίστας ἐκ πασῶν τῶν βασιλειῶν τούτων, εἰ
 πλείονά ἐστι τὰ ὄρια αὐτῶν τῶν ὀρίων ὑμῶν. Οἱ ἐρχόμενοι εἰς

4. οὐαὶ οἱ ἐπιθυμοῦντες κ. τ. λ. From Amos v. 18.—vi. 7.

11. αὐτοῖς. This is the reading of both MSS. The edd. Steph. and Ben. give αὐτῆς, which is found in a few MSS. of the LXX.

13. σωτηρίου. The true reading of the LXX., though MSS. vary, is, as Thirlby remarks, σωτήριον. And so Jerome: *Salutare presentiae vestrae non respiciam*. Justin however, differs so constantly from the LXX., that nothing short of necessity will justify an alteration of his text.

22. οἱ ὠνομασμένοι ἐπὶ τ. ἀρχ. These words are not in the LXX., but they correspond with the Hebrew; while ἀπετρύγησαν ἀρχὰς ἐθνῶν stand alone in the LXX., and are not in the Hebrew. Probably two interpretations have been combined by some copyists, who transferred one of them from the margin into the text. In the next sentence εἰς Χαλάνην is in the Hebrew, but not in the LXX.

ἡμέραν πονηρὰν, οἱ ἐγγίζοντες καὶ ἐφαπτόμενοι σαββάτων ψευδῶν, οἱ κοιμώμενοι ἐπὶ κλινῶν ἐλεφαντίνων καὶ κατασπαταλῶντες ἐπὶ ταῖς στρωμαῖς αὐτῶν, οἱ ἐσθλόντες ἄρνας ἐκ ποιμνίων καὶ μοσ- 30 χάρια ἐκ μέσου βουκολίων γαλαθηνά, οἱ ἐπικροτοῦντες πρὸς τὴν φωνὴν τῶν ὀργάνων, ὡς ἐστώτα ἐλογίσαντο καὶ οὐχ ὡς φεύγοντα, οἱ πίνοντες ἐν φιάλαις οἶνον καὶ τὰ πρῶτα μύρα χριόμενοι, καὶ οὐκ ἐπασχον οὐδὲν ἐπὶ τῇ συντριβῇ τοῦ Ἰωσήφ. Διὰ τοῦτο νῦν αἰχμάλωτοι ἔσονται ἀπ' ἀρχῆς δυναστῶν τῶν ἀποικιζομένων, καὶ 35 μεταστραφήσεται οἴκημα κακούργων, καὶ ἐξαρθήσεται χρεμετισμὸς ἵππων ἐξ Ἑφραΐμ.—Καὶ πάλιν διὰ Ἱερεμίου· Συναγάγετε τὰ κρέα ὑμῶν καὶ τὰς θυσίας, καὶ φάγετε, ὅτι οὔτε περὶ θυσιῶν ἢ σπονδῶν ἐνετειλάμην τοῖς πατράσιν ὑμῶν, ἢ ἡμέρα ἐπελαβόμην τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου.—Καὶ πάλιν διὰ Δαβίδ 40 ἐν τεσσαρακοστῇ ἐνάτῃ ψαλμῷ οὕτως ἔφη· Θεὸς θεῶν κύριος ἐλάλησε, καὶ ἐκάλεσε τὴν γῆν ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν. Ἐκ Σιών ἡ εὐπρέπεια τῆς ὠραιότητος αὐτοῦ. Ὁ Θεὸς ἐμφανῶς ἦξει, ὁ Θεὸς ἡμῶν, καὶ οὐ παρασιωπήσεται· πῦρ ἐνώπιον αὐτοῦ καυθήσεται, καὶ κύκλῳ αὐτοῦ καταιγὶς σφόδρα. Προσκαλέσεται 45 τὸν οὐρανὸν ἄνω καὶ τὴν γῆν, τοῦ διακρῖναι τὸν λαὸν αὐτοῦ. Συναγάγετε αὐτῷ τοὺς ὁσίους αὐτοῦ, τοὺς διατιθεμένους τὴν δικαιοσύνην αὐτοῦ, ὅτι ὁ Θεὸς κριτὴς ἐστίν. Ἄκουσον, λαὸς μου, καὶ λαλήσω σοι, Ἰσραὴλ, καὶ διαμαρτυροῦμαί σοι· ὁ Θεός, ὁ Θεός σου 50 εἰμὶ ἐγώ. Οὐκ ἐπὶ ταῖς θυσίαις σου ἐλέγξω σε· τὰ δὲ ὀλοκαυτώματά σου ἐνώπιόν μου ἐστὶ διαπαντός. Οὐ δέξομαι ἐκ τοῦ οἴκου σου μόσχους, οὐδὲ ἐκ τῶν ποιμνίων σου χιμάρους, ὅτι ἐμά ἐστι

33. οἱ π. ἐν φιάλαις οἶνον. The LXX. have τὸν διῶλισμένον οἶνον. See Interpp. on Matt. xxiii. 24.

37. συναγάγετε τὰ κρέα κ. τ. λ. From Jerem. viii. 21, 22.

41. ἐν τεσσαρακοστῇ ἐνάτῃ ψ. In many versions Psal. l. Though cited at length, there are very few variations from the sacred text; and it is observable that the ordinary inaccuracies of Justin are seldom found in his quotations from the Psalms. Thirlby accounts for this by remarking that the Psalms were impressed more strongly on his memory, from the circumstance of their forming a considerable part of the service of the Church.

53. χιμάρους. Both MSS. have χιμάρρους. The mistake of the copyist is obvious. For τοῦ ἀγροῦ, they have in the margin, τοῦ δρυμοῦ.

πάντα τὰ θηρία τοῦ ἀγροῦ, κτήνη ἐν τοῖς ὄρεσι καὶ βόες· ἔγνωκα
 55 πάντα τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ ὠραιότης ἀγροῦ μετ' ἐμοῦ ἐστίν.
 Ἐὰν πεινάσω, οὐ μὴ σοι εἰπῶ· ἐμῇ γὰρ ἐστὶν ἡ οἰκουμένη καὶ
 τὸ πλήρωμα αὐτῆς. Μὴ φάγωμαι κρέα ταύρων, ἢ αἷμα τράγων
 πίνωμαι; Οὐσον τῷ Θεῷ θυσίαν αἰνέσεως, καὶ ἀπόδος τῷ ὑψίστῳ
 τὰς εὐχὰς σου· καὶ ἐπικάλεσαί με ἐν ἡμέρᾳ θλίψεως, καὶ ἐξελοῦ-
 60 μαί σε, καὶ δοξάσεις με. Τῷ δὲ ἁμαρτωλῷ εἶπεν ὁ Θεός, "Ἰνα
 τί σὺ ἐκδιηγῇ τὰ δικαιώματά μου, καὶ ἀναλαμβάνεις τὴν διαθήκην
 μου διὰ στόματός σου; Σὺ δὲ ἐμίσησας παιδείαν, καὶ ἐξέβαλες τοὺς
 λόγους μου εἰς τὰ ὀπίσω. Εἰ ἐθεώρεις κλέπτην, συνέτρεχες αὐτῷ,
 καὶ μετὰ μοιχοῦ τὴν μερίδα σου ἐτίθεις. Τὸ στόμα σου ἐπλεόνασε
 65 κακίαν, καὶ ἡ γλῶσσά σου περιέπλεκε δολιότητα. Καθήμενος
 κατὰ τοῦ ἀδελφοῦ σου κατελάλεις, καὶ κατὰ τοῦ υἱοῦ τῆς μητρός
 σου ἐτίθεις σκάνδαλον. Ταῦτα ἐποίησας, καὶ ἐσίγησα· ὑπέλαβες
 ἀνομίαν ὅτι ἔσομαί σοι ὅμοιος. Ἐλέγξω σε, καὶ παραστήσω κατὰ
 πρόσωπόν σου τὰς ἁμαρτίας σου. Σύνετε δὴ ταῦτα οἱ ἐπιλανθανό-
 70 μενοι τοῦ Θεοῦ, μήποτε ἀρπάσῃ, καὶ οὐ μὴ ᾗ ὁ ῥυόμενος. Θυσία
 αἰνέσεως δοξάσει με, καὶ ἐκεῖ ὁδὸς, ἥ δείξω αὐτῷ τὸ σωτήριόν
 μου.—Οὔτε οὖν θυσίας παρ' ὑμῶν λαμβάνει, οὔτε ὡς ἐνδεῆς τὴν
 ἀρχὴν ἐντετείλατο ποιεῖν, ἀλλὰ διὰ τὰς ἁμαρτίας ὑμῶν. Καὶ γὰρ
 τὸν ναὸν τὸν ἐν Ἱερουσαλὴμ ἐπικληθέντα οὐχ ὡς ἐνδεῆς ὦν ὡμο-
 75 λόγησεν οἶκον αὐτοῦ ἢ αὐλήν, ἀλλ' ὅπως καὶ κατὰ τοῦτο προσέ-
 χοντες αὐτῷ μὴ εἰδωλολατρῆτε. Καὶ ὅτι τοῦτό ἐστιν, Ἡσαίας
 λέγει· Ποῖον οἶκον ᾠκοδομήσατέ μοι; λέγει κύριος. Ὁ οὐρανός
 μοι θρόνος, καὶ ἡ γῆ ὑποπόδιον τῶν ποδῶν μου.

XXIII. Ἐὰν δὲ ταῦτα οὕτως μὴ ὁμολογήσωμεν, συμβήσεται

The cere-
 monial Law
 cannot be of
 perpetual
 obligation,
 except on the
 supposition of
 an inconsis-
 tency in God's
 dispensations.

62. διὰ στόματός σου. Codd. in marg. διὰ χειλέων σου.

69. οἱ ἐπιλανθανόμενοι. The article, omitted in the Benedictine edition, is in both the MSS.

72. ὡς ἐνδεῆς. See on Apol. i. cc. 10, 1.; 13, 2.

75. ὅπως καὶ κατὰ τοῦτο κ. τ. λ. Vulgo kai. There can be no hesitation in adopting the Benedictine emendation, which Otto has also admitted into the text. So in c. 27. ἵνα καὶ οὕτως εὐαρεστήτε αὐτῷ.

77. ποῖον οἶκον κ. τ. λ. From Isai. lxvi. 1. See on Apol. i. c. 37, 8.

XXIII. 1. εἰάν δὲ ταῦτα κ. τ. λ. Justin argues in this chapter, that if there had been any intrinsic obligation in the Mosaic Law, God would have pre-

ἡμῖν εἰς ἄτοπα ἐμπίπτειν νοήματα, ὡς τοῦ αὐτοῦ Θεοῦ μὴ ὄν-
τος τοῦ κατὰ τὸν Ἐνῶχ καὶ τοὺς ἄλλους πάντας, οἱ μήτε περι-
τομὴν τὴν κατὰ σάρκα ἔχοντες μήτε σάββατα ἐφύλαξαν μήτε δὲ τὰ
ἄλλα, Μωσέως ἐντειλαμένου ταῦτα ποιεῖν, ἢ τὰ αὐτὰ αὐτὸν δι- 5
καῖα μὴ αἰεὶ πᾶν γένος ἀνθρώπων βεβουλῆσθαι πράσσειν, ἅπ̄ερ
γελοῖα καὶ ἀνόητα ὁμολογεῖν φαίνεται. || Δι' αἰτίαν δὲ τὴν τῶν
ἀμαρτωλῶν ἀνθρώπων τὸν αὐτὸν ὄντα αἰεὶ ταῦτα καὶ τὰ τοιαῦτα
ἐντετάλθαι ὁμολογεῖν, καὶ φιλάνθρωπον καὶ προγνώστην καὶ ἀνεν-
δεῇ καὶ δίκαιον καὶ ἀγαθὸν ἀποφαίνειν ἔστιν. Ἐπεὶ εἰ μὴ ταῦ- 10
τα οὕτως ἔχει, ἀποκρίνασθέ μοι, ὦ ἄνδρες, περὶ τῶν ζητουμέ-
νων τούτων ὃ τι φρονεῖτε. Καὶ μηδὲν μηδενὸς ἀποκριωμένου,—
Διὰ ταῦτά σοι, ὦ Τρύφων, καὶ τοῖς βουλομένοις προσηλύτοις
γενέσθαι, κηρύξω ἐγὼ θεῖον λόγον, ὃν παρ' ἐκείνου ἤκουσα
τοῦ ἀνδρός. Ὅρατε ὅτι τὰ στοιχεῖα οὐκ ἀργεῖ, οὐδὲ σαββατί- 15
ζει. Μείνατε ὡς γεγέννησθε. Εἰ γὰρ πρὸ τοῦ Ἀβραάμ οὐκ ἦν
χρεία περιτομῆς, οὐδὲ πρὸ Μωϋσέως σαββατισμοῦ καὶ ἑορτῶν καὶ

scribed it equally to all people; that Enoch and the patriarchs, to whom the divine will was manifested, knew nothing of it; and that consequently either God has been inconsistent in proposing different methods of justification in different ages, or the ceremonials of the Jewish ritual were merely designed to answer a particular purpose, and are no more binding upon Christians than they were upon Abraham. See also c. 30.

3. τοὺς ἄλλους πάντας. Thirlby suggests *πατρίάρχας* or *πατέρας*, but without advocating a change in the text.

5. αὐτόν. *Vulgo αὐτῶν*. The emendation, which is Sylburg's, is necessary to the sense, as well as required by the grammatical construction.

13. διὰ ταῦτά σοι, ὦ Τρύφων, κ. τ. λ. Thirlby would add *ἔφην*, but similar omissions are frequent throughout the Dialogue. The substitution of *σοι* for *τοι*, the reading of the MSS., is sanctioned by preceding editors, and requires no vindication. By *προσήλυτοι* are here meant *Christian converts*. See c. 28.

14. ἐκείνου τοῦ ἀνδρός. The venerable instructor, by whose means Justin became a convert to Christianity. See above, cc. 3. sqq.

15. τὰ στοιχεῖα. *The heavenly bodies*; in which sense the word appears to be used in *Apol. II. c. 5. Epist. ad Diogn. c. 7. Theoph. ad Autol. I. 4. sqq. 2 Pet. III. 10. Compare c. 85. infra*. Thus also Hilary on *Psal. xcvi. 7. Sed requies nulla est, et cursus idem est; et ut sex diebus, ita et sabbato omnium elementorum officia continentur*. The argument here employed by Justin, and repeated in c. 29., is precisely similar with that of our Lord in *John v. 17*.

17. οὐδὲ πρὸ Μωϋσέως κ. τ. λ. See above, on c. 10, 11.

προσφορῶν, οὐδὲ νῦν, μετὰ τὸν κατὰ τὴν βουλήν τοῦ Θεοῦ
 δίχα ἁμαρτίας διὰ τῆς ἀπὸ γένους τοῦ Ἀβραὰμ παρθένου γεν-
 20 νηθέντα υἱὸν Θεοῦ Ἰησοῦν Χριστὸν, ὁμοίως ἐστὶ χρεῖα. Καὶ γὰρ
 αὐτὸς ὁ Ἀβραὰμ ἐν ἀκροβυστία ὦν διὰ τὴν πίστιν, ἦν ἐπίστευσε
 τῷ Θεῷ, ἐδικαιώθη καὶ εὐλογήθη, ὡς ἡ γραφὴ σημαίνει· τὴν
 δὲ περιτομὴν εἰς σημεῖον, ἀλλ' οὐκ εἰς δικαιοσύνην ἔλαβεν, ὡς
 καὶ αἱ γραφαὶ καὶ τὰ πράγματα ἀναγκάζει ἡμᾶς ὁμολογεῖν. Ὡστε
 25 δικαίως εἶρητο περὶ ἐκείνου τοῦ λαοῦ, ὅτι ἐξολοθρευθήσεται
 ἡ ψυχὴ ἐκείνη ἐκ τοῦ γένους αὐτῆς, ἡ οὐ περιτμηθήσεται τῇ ἡμέ-
 ρᾳ τῇ ὀγδόῃ. Καὶ τὸ μὴ δύνασθαι δὲ τὸ θῆλυ γένος τὴν σαρκι-
 κὴν περιτομὴν λαμβάνειν, δείκνυσιν ὅτι εἰς σημεῖον ἡ περιτομὴ
 αὕτη δέδοται, ἀλλ' οὐχ ὡς ἔργον δικαιοσύνης· τὰ γὰρ δίκαια καὶ
 30 ἐνάρετα, ἅπαντα ὁμοίως καὶ τὰς θηλείας δύνασθαι φυλάσσειν
 ὁ Θεὸς ἐποίησεν. Ἀλλὰ σχῆμα μὲν τὸ τῆς σαρκὸς ἕτερον καὶ
 ἕτερον ὁρῶμεν γεγεννημένον ἄρρενος καὶ θηλείας, διὰ δὲ τοῦτο
 οὐδὲ δίκαιον οὐδὲ ἄδικον οὐδέτερον αὐτῶν ἐπιστάμεθα, ἀλλὰ δι'
 εὐσέβειαν καὶ δικαιοσύνην.

The covenant
 of Circum-
 cision is
 abolished, and
 a new cove-
 nant estab-
 lished.

XXIV. Καὶ τοῦτο μὲν οὖν δυνατὸν ἦν ἡμῖν ἐπιδεῖξαι, ὧ ἄνδρες,
 ἔλεγον, ὅτι ἡ ἡμέρα ἡ ὀγδόη μυστήριόν τι εἶχε κηρυσσόμενον
 διὰ τούτων ὑπὸ τοῦ Θεοῦ μᾶλλον τῆς ἐβδόμης. Ἀλλ' ἵνα τανῦν

19. διὰ τῆς παρθένου. In the MSS. and edd. the preposition is omitted. The Benedictine editor would insert ἐκ or ἀπὸ, of which the latter can scarcely have been repeated with only an intervening word. Otto seems to be fully justified in introducing διὰ, which is confirmed by cc. 43. 100. and other similar examples. See on Apol. I. c. 22, 14.

22. ἡ γραφή. Compare Gen. xv. 6. Rom. iv. 3.

25. ἐξολοθρευθήσεται ἡ ψυχὴ κ. τ. λ. See Gen. xvii. 14.

27. τὸ μὴ δύνασθαι τὸ θῆλυ κ. τ. λ. So Cyprian. adv. Jud. i. 8. *Illud signaculum fœminis non proficit: signo autem Domini omnes signantur*. In the end of the clause Justin probably wrote εἰς ἔργον, in accordance with the form which he adopted a few lines previously; but Thirlby justly regards any change as arbitrary and unwarrantable. The chapter concludes in both MSS. with the words ὡςπερ ἄνωθεν ἐκηρύσσετο, πετρίνας μαχαίραις: which are found again near the beginning of the next chapter. In most editions they have been properly cancelled.

XXIV. 2. ὅτι ἡ ἡμέρα κ. τ. λ. Cod. Reg. ὅσι. The solution of the mystery will be found in c. 41.

μὴ ἐπ' ἄλλους ἐκτρέπεσθαι λόγους δοκῶ, σύνετε, βοῶ, ὅτι τὸ αἷμα τῆς περιτομῆς ἐκείνης κατήργηται, καὶ αἵματι σωτηρίῳ πε- 5 πιστεύκαμεν· ἄλλη διαθήκη τανῦν, καὶ ἄλλος ἐξῆλθεν ἐκ Σιών νόμος. Ἰησοῦς Χριστὸς πάντας τοὺς βουλομένους περιτέμνει, ὥσπερ ἄνωθεν ἐκηρύσσετο, πετρίναις μαχαίραις, ἵνα γένηται ἔθνος δίκαιον, λαὸς φυλάσσων πίστιν, ἀντιλαμβανόμενος ἀληθείας, καὶ φυλάσσων εἰρήνην. Δεῦτε σὺν ἐμοὶ πάντες οἱ φοβούμενοι 10 τὸν Θεόν, οἱ θέλοντες τὰ ἀγαθὰ Ἱερουσαλὴμ ἰδεῖν. Δεῦτε, πορευθῶμεν τῷ φωτὶ κυρίου· ἀνῆκε γὰρ τὸν λαὸν αὐτοῦ, τὸν οἶκον Ἰακώβ. Δεῦτε πάντα τὰ ἔθνη, συναχθῶμεν εἰς Ἱερουσαλὴμ τὴν μηκέτι πολεμουμένην διὰ τὰς ἀνομίας τῶν λαῶν. Ἐμφανὴς γὰρ ἐγενήθη τοῖς ἐμὲ μὴ ζητοῦσιν, εὐρέθην τοῖς ἐμὲ μὴ ἐπερωτῶσι, 15 βοᾷ διὰ Ἡσαίου. Εἶπα, Ἰδοὺ εἰμι, ἔθνεσιν, οἳ οὐκ ἐπεκαλέσαντό μου τὸ ὄνομα. Ἐξεπέτασα τὰς χεῖράς μου ὅλην τὴν ἡμέραν ἐπὶ λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα, τοῖς πορευομένοις ὁδῷ οὐ καλῇ, ἀλλὰ ὀπίσω τῶν ἁμαρτιῶν αὐτῶν. Λαὸς ὁ παροξύνων με ἐναντίον μου.

20

XXV. Σὺν ἡμῖν καὶ κληρονομήσαι βουλήσονται καὶ ὀλίγον Instead of τόπον οὗτοι οἱ δικαιοῦντες ἑαυτοὺς, καὶ λέγοντες εἶναι τέκνα Ἀβρα- vainly trusting to legal ἀμ, ὥς διὰ τοῦ Ἡσαίου βοᾷ τὸ ἅγιον πνεῦμα, ὥς ἀπὸ προσώπου righteousness and their αὐτῶν λέγων τάδε· Ἐπίστρεψον ἐκ τοῦ οὐρανοῦ, καὶ ἶδε ἐκ τοῦ descent from Abraham, the

4. τὸ αἷμα τῆς περιτομῆς κ. τ. λ. Thirlby compares S. Barn. Ep. Cath. c. 9. ἡ γὰρ περιτομή, ἐφ' ᾗ πεποιθᾶσι, κατήργηται.

6. ἄλλος ἐξῆλθεν ἐκ Σ. ν. See Isai. ii. 3. Mic. iv. 2.

8. ὥσπερ ἄνωθεν ἐκηρύσσετο, π. μ. The allusion is to Josh. v. 2. which Justin has interpreted into a type of the spiritual circumcision of the Gospel. ἵνα γένηται κ. τ. λ. From Isai. xxvi. 2, 3.

10. Δεῦτε σὺν ἐμοὶ κ. τ. λ. This exhortation, in which Justin apostrophises the Gentiles, is compiled from Psal. cxxviii. 4, 5. Isai. iii. 3, 5, 6. lxv. 1. sqq. Jerem. iii. 17.

16. ἔθνεσιν. See on Apol. i. c. 49, 7.

XXV. 1. σὺν ἡμῖν. *Vulgo* ὑμῖν, of which the Benedictine editor offers a faint defence, on the supposition that it refers to the Gentiles, addressed in the last chapter. That these pronouns are frequently confused, see on Apol. i. c. 16, 12.

4. λέγων τάδε. The masculine is used, κατὰ τὸ σημαίνόμενον, with reference to the personality of the Holy Spirit; unless the true reading be λέγον or λέγοντος. The citation following is from Isai. lxiii. 15.—lxiv. 12.

- 5 οἴκου τοῦ ἁγίου σου καὶ δόξης. Ποῦ δὴ ἐστὶν ὁ ζῆλος σου καὶ ἡ ἰσχὺς; Ποῦ ἐστὶ τὸ πλήθος τοῦ ἐλέους σου, ὅτι ἡνέσχου ἡμῶν, κύριε; Σὺ γὰρ ἡμῶν εἶ πατήρ, ὅτι Ἀβραὰμ οὐκ ἔγνω ἡμᾶς, καὶ Ἰσραὴλ οὐκ ἐπέγνω ἡμᾶς. Ἀλλὰ σὺ, κύριε πατὴρ ἡμῶν, ῥύσαι ἡμᾶς· ἀπ' ἀρχῆς τὸ ὄνομά σου ἐφ' ἡμᾶς ἐστί. Τί
- 10 ἐπλάνησας ἡμᾶς, κύριε, ἀπὸ τῆς ὁδοῦ σου, ἐσκήρυνας ἡμῶν τὴν καρδίαν, τοῦ μὴ φοβεῖσθαί σε; Ἐπίστρεψον διὰ τοὺς δούλους σου, διὰ τὰς φυλὰς τῆς κληρονομίας σου, ἵνα μικρὸν κληρονομήσωμεν τοῦ ὅρους τοῦ ἁγίου σου. Ἐγενόμεθα ὡς τὸ ἀπ' ἀρχῆς, ὅτε οὐκ ἦρξας ἡμῶν, οὐδὲ ἐπεκλήθη τὸ ὄνομά σου ἐφ' ἡμᾶς. Ἐὰν ἀνοί-
- 15 ξης τὸν οὐρανόν, τρόμος λήψεται ἀπὸ σου ὄρη, καὶ τακῆσονται, ὡς ἀπὸ πυρὸς κηρὸς τήκεται· καὶ κατακαύσει πῦρ τοὺς ὑπεναντίους, καὶ φανερόν ἐσται τὸ ὄνομά σου ἐν τοῖς ὑπεναντίοις, ἀπὸ προσώπου σου ἔβη ταραχθήσονται. Ὅταν ποιῇς τὰ ἐνδοξα, τρόμος λήψεται ἀπὸ σου ὄρη. Ἀπὸ τοῦ αἰῶνος οὐκ ἤκούσαμεν, οὐδὲ οἱ ὀφθαλ-
- 20 μοὶ ἡμῶν εἶδον Θεὸν πλήν σου, καὶ τὰ ἔργα σου, ἃ ποιήσεις τοῖς ὑπομένουσιν ἔλεον. ^{Συναντήσεται} ~~Συναντήσεται~~ τοῖς ποιοῦσι τὸ δίκαιον, καὶ τῶν ὁδῶν σου μνησθήσονται. Ἴδου σὺ ὠργίσθης, καὶ ἡμεῖς ἡμάρτομεν. Διὰ τοῦτο ἐπλανήθημεν καὶ ἐγενόμεθα ἀκάθαρτοι πάντες, καὶ ὡς ῥάκος ἀποκαθημένης πᾶσα ἡ δικαιοσύνη ἡμῶν, καὶ
- 25 ἐξεῤῥύημεν ὡς φύλλα διὰ τὰς ἀνομίας ἡμῶν· οὕτως ἄνεμος οἶσει ἡμᾶς. Καὶ οὐκ ἐστὶν ὁ ἐπικαλούμενος τὸ ὄνομά σου, καὶ ὁ μνησθεὶς ἀντιλαβέσθαι σου, ὅτι ἀπέστρεψας τὸ πρόσωπόν σου ἀφ' ἡμῶν, καὶ παρέδωκας ἡμᾶς διὰ τὰς ἁμαρτίας ἡμῶν. Καὶ νῦν

8. ἐπέγνω. So Thirlby, and succeeding editors. Vulgo. ἀπέγνω.

21. ὑπομένουσιν. Cod. Reg. μετανοοῦσιν. Cod. Clar. τὰ ἔργα σου ποιήσει τοῖς μετανοοῦσιν ἔλεον. There can be no doubt that μετανοοῦσιν was originally a gloss explanatory of the LXX. reading ὑπομένουσιν ἔλεον, which has been accordingly restored without hesitation.

26. καὶ ὁ μνησθεὶς. This also is the reading of the LXX. Vulgo οὐ μνησθεῖς, which Otto retains on the plea that it may be tolerated. Scarcely it should seem, in the face of what is unquestionably correct.

28. καὶ νῦν ἐπίστρεψον, κ. τ. λ. There can be no reason to believe that the following verses, omitted in the text, ought not to be restored from the LXX:—
Καὶ νῦν, κύριε, πατήρ ἡμῶν σὺ, ἡμεῖς δὲ πηλὸς, ἔργα τῶν χειρῶν σου πάντες. Μὴ ὀργίζου ἡμῖν σφόδρα, καὶ μὴ ἐν καιρῷ μνησθῇς ἁμαρτιῶν ἡμῶν. Καὶ νῦν κ. τ. λ. Otto suggests that the omission arose from the repetition of the words

ἐπίστρεψον, κύριε, ὅτι λαός σου πάντες ἡμεῖς. Ἡ πόλις τοῦ ἁγίου
σου ἐγενήθη ἔρημος, Σιών ὡς ἔρημος ἐγενήθη, Ἱερουσαλὴμ εἰς 30
κατάραν· ὁ οἶκος, τὸ ἅγιον ἡμῶν, καὶ ἡ δόξα, ἣν εὐλόγησαν
οἱ πατέρες ἡμῶν, ἐγενήθη πυρίκανστος, καὶ πάντα τὰ ἔθνη ἔν-
δοξα συνέπεσε. Καὶ ἐπὶ τούτοις ἀνέσχου, κύριε, καὶ ἐσιώπησας,
καὶ ἐταπείνωσας ἡμᾶς σφόδρα.—Καὶ ὁ Τρύφων· Τί οὖν ἐστὶν
ὃ λέγεις, ὅτι οὐδεὶς ἡμῶν κληρονομήσει ἐν τῷ ὄρει τῷ ἁγίῳ τοῦ 35
Θεοῦ οὐδέν;

XXVI. Κἀγώ· Οὐ τοῦτό φημι, ἀλλ' οἱ τὸν Χριστὸν διώξαν- Unbelieving
τες καὶ διώκοντες, καὶ μὴ μεταναοῦντες, οὐ κληρονομήσουσιν ἐν τῷ Jews will not,
ὄρει τῷ ἁγίῳ οὐδέν, τὰ δὲ ἔθνη τὰ πιστεύσαντα εἰς αὐτὸν, καὶ believing
τανοήσαντα ἐφ' οἷς ἡμαρτον, αὐτοὶ κληρονομήσουσι μετὰ τῶν πα- Gentiles,
τριαρχῶν καὶ τῶν προφητῶν καὶ τῶν δικαίων, ὅσοι ἀπὸ Ἰακώβ will be parta-
γεγέννηνται· εἰ καὶ μὴ σαββατίζουσι, μηδὲ περιτέμνονται, μη- kers of a
δὲ τὰς ἐορτὰς φυλάσσουσι, πάντως κληρονομήσουσι τὴν ἁγίαν τοῦ heavenly
Θεοῦ κληρονομίαν. Λέγει γὰρ ὁ Θεὸς διὰ Ἡσαίου οὕτως· Ἐγὼ inheritance.
κύριος ὁ Θεὸς ἐκάλεσά σε ἐν δικαιοσύνῃ, καὶ κρατήσω τῆς χειρός
σου, καὶ ἰσχύσω σε, καὶ ἔδωκά σε εἰς διαθήκην γένους, εἰς φῶς 10
ἔθνων, ἀνοιξαὶ ὀφθαλμοὺς τυφλῶν, ἐξαγαγεῖν ἐκ δεσμῶν πεπε-
δημένους, καὶ ἐξ οἴκου φυλακῆς καθημένους ἐν σκότει. Καὶ πά-
λι· Ἐξάρατε σύσσημον εἰς τὰ ἔθνη. Ἴδου γὰρ κύριος ἐποίη-
σεν ἀκουστὸν ἕως ἐσχάτου τῆς γῆς· Εἶπατε ταῖς θυγατράσι Σιών,
Ἴδού σοι ὁ σωτὴρ παραγέγονεν ἀπέχων τὸν ἑαυτοῦ μισθόν, καὶ τὸ 15
ἔργον ἀπὸ προσώπου αὐτοῦ· καὶ καλέσει αὐτὸν λαὸν ἅγιον, λελυ-
τρωμένον ὑπὸ κυρίου, σὺ δὲ κληθήσῃ ἐπιζητουμένη πόλις καὶ οὐ

καὶ νῦν, by which the attention of the copyists was diverted. At all events Justin did not intentionally curtail the passage. A similar omission is supplied above, in c. 16.

32. τὰ ἔθνη ἔνδοξα. MSS. and Edd. τὰ ἔθνη ἐνδ. The LXX. have τὰ ἔνδοξα ἡμῶν. Justin himself in Apol. I. c. 47. τὰ ἔνδοξα αὐτῆς. The text exhibits the very elegant and apt emendation of Otto, confirmed by a similar *var. lect.* in Apol. I. c. 53, 15.

XXVI. 1. οὐ τοῦτό φημι. *Vulgo* οὐ τοῦτο, φημί κ. τ. λ. See on c. 23, 13.

8. ἐγὼ κύριος ὁ Θεὸς κ. τ. λ. From Isai. xlii. 6. sqq.

13. σύσσημον. *Vulgo* συσσεισμόν, which is manifestly a clerical error. The quotation is from Isai. lxii. 10.—lxiii. 6.

καταλελειμμένη. Τίς οὗτος ὁ παραγινόμενος ἐξ Ἑδῶμ, ἐρύθημα
 ιματίων αὐτοῦ ἐκ Βοσόρ; οὗτος ὡραίος ἐν στολῇ, ἀναβαίνων βία
 20 μετὰ ἰσχύος; Ἐγὼ διαλέγομαι δικαιοσύνην καὶ κρίσιν σωτηρίου.
 Διὰ τί σου ἐρυθρὰ τὰ ἱμάτια, καὶ τὰ ἐνδύματά σου ὡς ἀπὸ πα-
 τητοῦ ληνοῦ; Πλήρης καταπεπατημένης ληνὸν ἐπάτησα μονώ-
 τatos, καὶ τῶν ἐθνῶν οὐκ ἔστιν ἀνὴρ μετ' ἐμοῦ· καὶ κατεπάτησα
 αὐτοὺς ἐν θυμῷ, καὶ κατέθλασα αὐτοὺς ὡς γῆν, καὶ κατήγαγον τὸ
 25 αἷμα αὐτῶν εἰς γῆν. Ἡμέρα γὰρ ἀνταποδόσεως ἦλθεν αὐτοῖς, καὶ
 ἐνιαυτὸς λυτρώσεως πάρεστι. Καὶ ἐπέβλεψα καὶ οὐκ ἦν βοηθός,
 καὶ προσενόησα καὶ οὐδεὶς ἀντελάβετο· καὶ ἐρρύσατο ὁ βραχίον,
 καὶ ὁ θυμός μου ἐπέστη, καὶ κατεπάτησα αὐτοὺς ἐν τῇ ὀργῇ μου,
 30 καὶ κατήγαγον τὸ αἷμα αὐτῶν εἰς γῆν.

The Prophets indeed agree with the Law in urging the observance of the Sabbath and other Levitical ordinances; but for the same reason, and with reference to the Jews only.

XXVII. Καὶ ὁ Τρύφων· Διὰ τί ἄπερ βούλει ἐκλεγόμενος ἀπὸ
 τῶν προφητικῶν λόγων λέγεις, ἃ δὲ διαρρήδην κελεύει σαββατίζειν,
 οὐ μέμνησαι; Διὰ γὰρ Ἡσαίου οὕτως εἴρηται· Ἐὰν ἀποστρέψῃς
 τὸν πόδα σου ἀπὸ τῶν σαββάτων, τοῦ μὴ ποιεῖν τὰ θελήματά σου
 ἐν τῇ ἡμέρᾳ τῇ ἁγίᾳ, καὶ καλέσῃς τὰ σάββατα τρυφερὰ ἅγια τοῦ
 Θεοῦ σου, οὐκ ἄρῃς τὸν πόδα σου ἐπ' ἔργον, οὐδὲ μὴ καλήσῃς λό-
 γον ἐκ τοῦ στόματός σου, καὶ ἔσῃ πεποιθὼς ἐπὶ κύριον, καὶ ἀνα-
 βιβάσει σε ἐπὶ τὰ ἀγαθὰ τῆς γῆς, καὶ ψωμίει σε τὴν κληρονομίαν
 Ἰακώβ, τοῦ πατρὸς σου· τὸ γὰρ στόμα κυρίου ἐλάλησε ταῦτα.
 10 —Κἀγώ· Οὐχ ὡς ἐναντιουμένων μοι τῶν τοιούτων προφη-
 τειῶν, ᾧ φίλοι, παρέλιπον αὐτάς, ἀλλὰ ὡς ὑμῶν νενοηκότων
 καὶ νοούντων, ὅτι, κἂν διὰ πάντων τῶν προφητῶν κελεύῃ
 ὑμῖν τὰ αὐτὰ ποιεῖν, ἃ καὶ διὰ Μωϋσέως ἐκέλευσε, διὰ τὸ σκληρὸν
 ροκάρδιον ὑμῶν καὶ ἀχάριστον εἰς αὐτὸν αἰεὶ τὰ αὐτὰ βοᾷ,
 15 ἵνα κἂν οὕτως ποτὲ μετανοήσαντες εὐαρεστήτε αὐτῷ, καὶ μήτε

22. πλήρης καταπεπατημένης. Supply σταφυλῆς. Here again there seem to be two versions combined, as in c. 22, 22. Justin probably wrote only ληνὸν ἐπάτησα μονώτατος, of which the parallel clause in the LXX. having been originally noted in the margin, was eventually embodied with the text.

XXVII. 3. εἰς ἀποστρέψῃς κ. τ. λ. From Isai. lviii. 13, 14. The words ἐν ὀργῇ, which the LXX. insert before ἐκ τοῦ στόματός σου, and which are omitted by Justin, have no corresponding expression in the Hebrew.

14. αἰεὶ τὰ αὐτὰ βοᾷ. Compare 2 Chron. xxxvi. 15, 16.

15. μήτε τὰ τέκνα κ. τ. λ. See Psal. cvi. 37. Isai. lvii. 5, 6.

τὰ τέκνα ὑμῶν τοῖς [δαιμονίοις θύητε, μήτε κοινωνοὶ κλεπτῶν καὶ φιλοῦντες δῶρα καὶ διώκοντες ἀνταπόδομα, ὀρφανοῖς οὐ κρύβοντες καὶ κρίσει χήρας οὐ προσέχοντες, ἀλλ' οὐδὲ πλήρεις τὰς χεῖρας αἵματος. Καὶ γὰρ αἱ θυγατέρες Σιών ἐπορεύθησαν ἐν ὑψηλῷ τραχήλῳ, καὶ ἐν νεύμασιν ὀφθαλμῶν ἅμα παίζουσαι καὶ 20 σύρουσαι τοὺς χιτῶνας. Καὶ πάντες γὰρ ἐξέκλιναν, βοᾷ, πάντες ἅμα ἠχρειώθησαν· οὐκ ἔστιν ὁ συνιών, οὐκ ἔστιν ἕως ἐνός. Ταῖς γλώσσαις αὐτῶν ἐδολιούσαν, τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν, ἡ δὲ ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν, σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. Ὡστε 25 ὁν τρόπον τὴν ἀρχὴν διὰ τὰς κακίας ὑμῶν ταῦτα ἐντέταλτο, ὁμοίως διὰ τὴν ἐν τούτοις ὑπομονήν, μᾶλλον δὲ ἐπίτασιν, διὰ τῶν αὐτῶν εἰς ἀνάμνησιν αὐτοῦ καὶ γνώσιν ὑμᾶς καλεῖ. Ὑμεῖς δὲ λαὸς σκληροκάρδιος καὶ ἀσύνετος καὶ τυφλὸς καὶ χωλὸς, καὶ υἱοὶ οἷς οὐκ ἔστι πίστις ἐν αὐτοῖς, ὡς αὐτὸς λέγει, ἔστέ, τοῖς 30

16. μήτε κοινωνοὶ κλεπτῶν κ. τ. λ. See Isai. i. 15. 23. In the construction ἤτε must be supplied. Indeed, as Thirlby and Otto suggest, it has probably been casually omitted, in consequence of its close resemblance to the adverb μήτε.

19. καὶ γὰρ αἱ θυγατέρες κ. τ. λ. From Isai. iii. 16.

21. βοᾷ. Scil. Θεός, as before. This quotation appears in nearly the same form in Rom. iii. 10. sqq. It is composed of four distinct texts (Psal. xiv. 3. v. 9. cxl. 4. Isai. lix. 7.), which are not to be found in combination in the Hebrew original. They stand indeed, as the Apostle exhibits them, in most editions of the LXX., but only in the margin of the Vatican Codex, and accompanied by the following remark:—οὐδαμοῦ κείνται τῶν ψαλμῶν· πόθεν δὲ ὁ ἀπόστολος εἰληφεν αὐτοὺς, ζητητέον. Doubtless therefore Justin banded them together in imitation of St. Paul. In the first part of the citation, the restoration of ἅμα for ἀρα from the sacred text, and substitution of συνιών for συνιών, are due to Otto. Of the Alexandrine form ἐδολιούσαν, for ἐδολιουν, see my Gr. Gram. to the N. T. §. 19. Obs. 6.

26. τὴν ἀρχὴν. See on Apol. i. c. 10, 7.

27. ὑπομονήν. Sylburg has given, from conjecture, ἐπιμονήν. With διὰ τῶν αὐτῶν must be supplied ἐνταλμάτων, or some like word.

29. τυφλὸς καὶ χωλός. It has been proposed to read κωφός for χωλός, and the Jews are certainly so characterized in Isai. xlii. 19. as cited by Justin himself in c. 123. Still the Jews are equally said χωλαίνειν ἀπὸ τῶν τριβῶν αὐτῶν in Psal. xviii. 45. Otto compares also 1 Kings xviii. 21. The following reproofs are from Deut. xxxii. 20. Isai. xxix. 13. Compare Matt. xv. 8, 9. For τὰ ἐκείνον Thirlby conjectures τὰς ἐκείνου, but without advocating any change.

χείλεσιν αὐτὸν μόνον τιμῶντες, τῇ δὲ καρδίᾳ πόρρω αὐτοῦ ὄντες, ἰδίᾳ διδασκαλίας καὶ μὴ τὰ ἐκείνου διδάσκοντες. Ἐπεὶ, εἶπατέ μοι, τοὺς ἀρχιερεῖς ἀμαρτάνειν τοῖς σάββασιν προσφέροντας τὰ προσφορὰς ἐβούλετο ὁ Θεὸς, ἢ τοὺς περιτεμνομένους καὶ περιτέμ-
 35 νοντας τῇ ἡμέρᾳ τῶν σαββάτων, κελεύων τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐκ παντὸς περιτέμνεσθαι τοὺς γεννηθέντας ὁμοίως, καὶ ἢ ἡμέρᾳ τῶν σαββάτων; Ἡ οὐκ ἡδύνατο πρὸ μιᾶς ἡμέρας ἢ μετὰ μίαν ἡμέραν τοῦ σαββάτου ἐνεργεῖν τοὺς γεννωμένους, εἰ ἡπίστατο κακὸν εἶναι ἐν τοῖς σάββασιν; Ἡ καὶ τοὺς πρὸ Μωϋσέως καὶ Ἀβραὰμ ὠνο-
 40 μασμένους δικαίους καὶ εὐαρέστους αὐτῷ γενομένους, μήτε τὴν ἀκροβυστίαν περιτετμημένους μήτε τὰ σάββατα φυλάξαντας, διὰ τί οὐκ ἐδίδασκε ταῦτα ποιεῖν;

A sincere profession of Christianity is the only sure ground of acceptance before God.

XXVIII. Καὶ ὁ Τρύφων· Καὶ πρότερον ἀκηκόαμέν σου τοῦτο προβάλλοντος καὶ ἐπεστήσαμεν· ἄξιον γὰρ, ὡς ἀληθῶς εἰπεῖν, ἐπιστάσεως. Καὶ οὐ μοι, ὃ τοῖς πολλοῖς, δοκεῖ λέγειν, ὅτι ἔδοξεν αὐτῷ· τοῦτο γάρ ἐστι πρόφασις αἰὲν τοῖς μὴ δυναμένοις ἀποκρι-
 5 νασθαι πρὸς τὸ ζητούμενον.—Καγώ· Ἐπειδὴ ἀπὸ τε τῶν γραφῶν καὶ τῶν πραγμάτων τὰς τε ἀποδείξεις καὶ τὰς ὁμιλίας ποιοῦμαι, ἔλεγον, μὴ ὑπερτίθεσθε μηδὲ διστάζετε πιστεῦσαι τῷ ἀπεριτμήτῳ ἔμοί. Βραχὺς οὗτος ὑμῖν περιλείπεται προσηλύσεως χρόνος· ἔαν

33. τοὺς ἀρχιερεῖς ἀμαρτάνειν κ. τ. λ. So again, in c. 20. And so Iren. Hæc. iv. 8. 2. *Non enim prohibebat lex curari homines sabbatis, quæ et circumcidebat eos in hac die, et pro populo jubebat ministeria sacerdotibus perficere.* See Numb. xxviii. 9. and compare Matt. xii. 5.

XXVIII. 1. πρότερον ἀκηκόαμεν κ. τ. λ. See above, c. 19.

3. ἐπιστάσεως. Καὶ οὐ μοι, ὃ τοῖς πολλοῖς, κ. τ. λ. *Vulgo ἐπιστάσεως, καὶ ὃ μοι τοῖς π.* The text, as emended by Thirlby, is abundantly confirmed by the context; so that it were superfluous to enumerate the idle conjectures of others.

7. τῷ ἀπεριτμήτῳ ἔμοί. It was a Rabbinical precept that a Jew should hold no converse with a Christian; to which Trypho refers in c. 38. In order to anticipate any scruple on this head, Justin here simply remarks that his arguments are based wholly on Scripture and matters of fact; but he attacks the precept itself more directly in c. 112.

8. βραχὺς οὗτος κ. τ. λ. A very general opinion seems to have prevailed in the primitive Church that Christ's second coming to judge the world would be an event of speedy occurrence. From our Lord's admission (Matt. xxiv. 36.), and from certain passages in the Apostolic Epistles (1 Thess. iv. 15. 1 John ii. 18.), such an inference was easily drawn, and not immediately removed

φθάσῃ ὁ Χριστὸς ἔλθειν, μάτην μετανοήσετε, μάτην κλαύσετε· οὐ γὰρ εἰσακούσεται ὑμῶν. Νεώσατε ἑαυτοῖς νεώματα, Ἱερεμίας τῷ 10
λαῷ κέκραγε, καὶ μὴ σπείρετε ἐπ' ἀκάνθας. Περιτέμνετε τῷ
κυρίῳ, καὶ περιτέμνεσθε τὴν ἀκροβυστίαν τῆς καρδίας ὑμῶν.—Μὴ
οὖν εἰς ἀκάνθας σπείρετε καὶ ἀνήροτον χωρίον, ὅθεν ὑμῖν καρπὸς
οὐκ ἔστι. Γνωτέ τὸν Χριστὸν, καὶ ἰδοὺ νειὸς καλῆ, καλὴ καὶ πίων
ἐν ταῖς καρδίαις ὑμῶν. Ἰδοὺ γὰρ ἡμέραι ἔρχονται, λέγει κύριος, 15
καὶ ἐπισκέψομαι ἐπὶ πάντας περιτετμημένους ἀκροβυστίας αὐτῶν,
ἐπ' Αἴγυπτου καὶ ἐπὶ Ἰούδαν καὶ ἐπὶ Ἑδῶμ καὶ ἐπὶ υἱὸν Μωάβ,
ὅτι πάντα τὰ ἔθνη ἀπερίτμητα καὶ πᾶς οἶκος Ἰσραὴλ ἀπερίτμητος
καρδίας αὐτῶν.—Ὁρᾶτε ὡς οὐ ταύτην τὴν περιτομὴν τὴν εἰς
σημεῖον δοθείσαν ὁ Θεὸς θέλει· οὐδὲ γὰρ Αἰγυπτίους χρήσιμος, 20
οὐδὲ τοῖς υἱοῖς Μωάβ, οὐδὲ τοῖς υἱοῖς Ἑδῶμ. Ἀλλὰ καὶ Σκύθης
ἢ τις ἢ Πέρσης, ἔχει δὲ τὴν τοῦ Θεοῦ γνώσιν καὶ τοῦ Χριστοῦ
αὐτοῦ, καὶ φυλάσσει τὰ αἰώνια δίκαια, περιτέμνεται τὴν καλὴν καὶ
ὀφέλιμον περιτομὴν, καὶ φίλος ἐστὶ τῷ Θεῷ, καὶ ἐπὶ τοῖς δώροις
αὐτοῦ καὶ ταῖς προσφοραῖς χαίρει. Παρέξω δὲ ὑμῖν, ἄνδρες φίλοι, 25

by a letter addressed to a particular church, in which St. Paul hastened to efface the impression imbibed by the Thessalonians (2 Thess. ii. 1, 2.). Hence Tertull. de cult. Fœm. II. 9. *Nos sumus, in quos decurrerunt fines sæculorum.* See also ad Uxor. I. 5.

10. *νεώσατε ἑαυτοῖς κ. τ. λ.* From Jerem. iv. 3, 4. With *περιτέμνετε* supply *ἑαυτοῦς*, unless indeed, which is more than probable, *περιτμήθητε*, the reading of the LXX., should be restored.

13. *καρπὸς οὐκ ἔστι.* Thirlby would read *ἔσται*. Compare however, cc. 12, 21, 14, 10. In the next line, the second *καλῆ*, which is found in both MSS., is omitted in the Benedictine edition : probably by an error of the press.

15. *ἰδοὺ γὰρ ἡμέραι κ. τ. λ.* From Jerem. ix. 25, 26.

19. *οὐ θέλει.* Does not regard. The note of interrogation, found in previous editions, is properly rejected by Thirlby. Although many nations practised circumcision in imitation of the Jews, it was not with them the sign of a covenant, and therefore valueless. It was neither performed on the eighth day, nor generally enforced ; nor is there any certain account of the origin of the rite among them. Doubtless it was borrowed from the Mosaic rite ; and not adopted by Moses, as some would argue from Herod. II. 37., from the Egyptians. See Barn. Epist. Cath. c. 9., and Coteler. *ad loc.* Compare also the Interpp. on Gen. xvii. 10.

21. *ἔχει δέ.* There is a change of mood from the conjunctive to the indicative ; and, immediately afterwards, a change of subject with the verb *χαίρει*, before which Θεὸς must be supplied. See on Apol. I. cc. 2, 13 ; 3, 3.

καὶ αὐτοῦ ῥήματα τοῦ Θεοῦ, ὅποτε πρὸς τὸν λαὸν εἶπε διὰ Μαλα-
 χίου, ἐνὸς τῶν δώδεκα προφητῶν. Ἔστι δὲ ταῦτα· Οὐκ ἔστι
 θέλημά μου ἐν ὑμῶν, λέγει κύριος, καὶ τὰς θυσίας ὑμῶν οὐ προσ-
 δέχομαι ἐκ τῶν χειρῶν ὑμῶν· διότι ἀπὸ ἀνατολῆς ἡλίου ἕως
 30 δυσμῶν τὸ ὄνομά μου δεδόξασται ἐν τοῖς ἔθνεσι, καὶ ἐν παντὶ
 τόπῳ θυσία προσφέρεται τῷ ὀνόματί μου, καὶ θυσία καθαρὰ, ὅτι
 τιμᾶται τὸ ὄνομά μου ἐν τοῖς ἔθνεσι, λέγει κύριος, ὑμεῖς δὲ βεβη-
 λούτε αὐτό. Καὶ διὰ τοῦ Δαβὶδ ἔφη· Λαός, ὃν οὐκ ἔγνω, ἐδού-
 λευσέ μοι, εἰς ἀκοὴν ὧτιον ὑπήκουσέ μου.

God accepts
 the worship of
 the true
 believer in
 Christ without
 the observ-
 ance of the
 Mosaic ritual.

XXIX. Δοξάσωμεν τὸν Θεόν, ἅμα τὰ ἔθνη συνελθόντα, ὅτι
 καὶ ἡμᾶς ἐπεσκέψατο· δοξάσωμεν αὐτὸν διὰ τοῦ βασιλέως τῆς
 δόξης, διὰ τοῦ κυρίου τῶν δυνάμεων· εὐδόκησε γὰρ καὶ εἰς τὰ
 ἔθνη, καὶ τὰς θυσίας ἡδίων παρ' ἡμῶν ἢ παρ' ὑμῶν λαμβάνει.
 Τίς οὖν ἔτι μοι περιτομῆς λόγος ὑπὸ τοῦ Θεοῦ μαρτυρηθέντι; Τίς
 ἐκείνου τοῦ βαπτίσματος χρεῖα ἀγίῳ· πνεύματι βεβαπτισμένῳ;
 Ταῦτα οἶμαι λέγων πείσειν καὶ τοὺς βραχὺν νοῦν κεκτημένους.
 Οὐ γὰρ ὑπ' ἐμοῦ συνεσκευασμένοι εἰσὶν οἱ λόγοι, οὐδὲ τέχνη ἀν-
 θρωπίνη κεκαλλωπισμένοι, ἀλλὰ τούτους Δαβὶδ μὲν ἔψαλλεν,
 10 Ἡσαΐας δὲ εὐηγγελίζετο, Ζαχαρίας δὲ ἐκήρυξε, Μωϋσῆς δὲ ἀνέ-
 γραψεν. Ἐπιγινώσκεις αὐτοὺς, Τρύφων; Ἐν τοῖς ὑμετέροις ἀπό-
 κεινται γράμμασι, μᾶλλον δὲ οὐχ ὑμετέροις, ἀλλ' ἡμετέροις· ἡμεῖς

25. αὐτοῦ ῥήματα τοῦ Θεοῦ. Vulgo αὐτουργήματα. Thirlby's emendation, adopted also by Otto, is confirmed by Justin's ordinary mode of citation. See on c. 19, 33. Another conjecture of the same critic, αὐτὰ ῥήματα, is less easy; nor, without the article, is it more in unison with αὐταὶ αἱ φωναὶ αὐτοῦ, in c. 21.

26. οὐκ ἔστι θέλημα κ. τ. λ. From Mal. i. 10. sqq. The future προσδέχομαι is the reading of the LXX.; and so Justin himself in cc. 41, 117. Vulgo προσδέχομαι.

32. λαός, ὃν κ. τ. λ. From Psal. xviii. 43, 44.

XXIX. 4. τὰς θυσίας ἡδίων κ. τ. λ. See Tertull. adv. Jud. c. 5.

12. μᾶλλον δὲ ἡμετέροις. So Cohort. ad Græc. c. 13. εἰ δὲ τις φάσκει, μὴ ἡμῖν τὰς βίβλους ταύτας, ἀλλὰ Ἰουδαίοις προσήκειν· καὶ μάτην ἡμᾶς ἐκ τούτων φάσκειν τὴν θεοσέβειαν μεμαθηκέναι λέγει· γινώτω ἀπ' αὐτῶν τῶν ἐν ταῖς βίβλοις γεγραμμένων, ὅτι οὐκ αὐτοῖς, ἀλλ' ἡμῖν, ἢ ἐκ τούτων διαφέρει διδασκαλία. S. Barn. Ep. Cath. c. 4. Dicunt quia testamentum illorum et non nostrum est. Nostrum autem, quia illi in perpetuum perdididerunt illud quod Moyses accepit. Compare also Euseb. Dem. Ev. i. 6.

γὰρ αὐτοῖς πειθόμεθα, ὑμεῖς δὲ ἀναγινώσκοντες οὐ νοεῖτε ἐν αὐ-
τοῖς νοῦν. Μὴ οὖν ἄχθεσθε, μηδὲ ὀνειδίζετε ἡμῖν τὴν τοῦ σώματος
ἀκροβυστίαν, ἣν αὐτὸς ὁ Θεὸς ἐπλασε, μηδὲ, ὅτι θερμὸν πίνομεν 15
ἐν τοῖς σάββασιν, δεινὸν ἡγείσθε· ἐπειδὴ καὶ ὁ Θεὸς τὴν αὐτὴν
διοίκησιν τοῦ κόσμου ὁμοίως καὶ ἐν ταύτῃ τῇ ἡμέρᾳ πεποιήται
καθάπερ καὶ ἐν ταῖς ἄλλαις ἀπάσαις, καὶ οἱ ἀρχιερεῖς τὰς προσ-
φορὰς καθὰ καὶ ταῖς ἄλλαις ἡμέραις καὶ ἐν ταύτῃ κεκελευσμένοι
ἦσαν ποιεῖσθαι, καὶ οἱ τοσοῦτοι δίκαιοι μηδὲν τούτων τῶν νομίμων 20
πράξαντες μεμαρτύρηται ὑπὸ τοῦ Θεοῦ αὐτοῦ.

XXX. Ἀλλὰ τῇ αὐτῇ κακίᾳ ἐγκαλεῖτε, ὅτι καὶ συκοφαν- While the
τεῖσθαι δυνατός ἐστιν ὁ Θεὸς ὑπὸ τῶν νοῦν μὴ ἐχόντων, ὥς τὰ wickedness of
αὐτὰ δίκαια μὴ πάντας αἰεὶ διδάσας. Πολλοῖς γὰρ ἀνθρώποις ἄλογα the Jews has
καὶ οὐκ ἄξια Θεοῦ τὰ τοιαῦτα διδάγματα ἔδοξεν εἶναι, μὴ λαβοῦσι given rise to
χάριν τοῦ γνῶναι, ὅτι τὸν λαὸν ὑμῶν πονηρεύμενον καὶ ἐν νόσφ cavils against
ψυχικῇ ὑπάρχοντα εἰς ἐπιστροφὴν καὶ μετάνοιαν τοῦ πνεύματος God's ordin-
κέκληκε, καὶ αἰώνιός ἐστι μετὰ τὸν Μωϋσέως θάνατον προελθούσα ances, Chris-
ἢ προφητεία. Καὶ διὰ τοῦ ψαλμοῦ τοῦτο εἴρηται, ὃ ἄνδρες. Καὶ tians, on the
other hand,
endeavour to
practice the
law of
righteousness,
and are
enabled by
the power of
Christ to defy
the power of
evil spirits.

15. θερμὸν πίνομεν ἐν τ. σ. The Jews regarded it a breach of the Law
(Exod. xvi. 23.) to kindle a fire for heating water on the Sabbath; and therefore
contrived vessels for retaining the heat in that which had been boiled on the day
before. Still it was only tepid water which they thus obtained; whereas the
Christians did not hesitate to heat what was required on the Sabbath day.

16. καὶ ὁ Θεὸς κ. τ. λ. See on c. 23, 15; 19, 11.

XXX. 1. τῇ αὐτῇ κακίᾳ. *Vulgo αὐτῶν.* Edd. Steph. and Thirlby, αὐτῶν.
Both are equally at variance with the sense. The allusion is to the same wicked-
ness, which has been so repeatedly mentioned as the cause that produced the Law.

6. εἰς ἐπιστροφήν. Psal. xix. 7. LXX. ὁ νόμος τοῦ κυρίου ἄμωμος, ἐπισ-
τρέφων ψυχάς. In what immediately follows, the MSS. reading is μετάνοιαν τοῦ
πατρός, of which the last word was no doubt abbreviated, in the original copy,
into *πρς*. Hence the Benedictine editor has restored πνεύματος as the true read-
ing, while the prevailing abbreviation *πνς* would easily be confounded with that,
from which the corruption sprung.

7. καὶ αἰώνιός ἐστι τ. τ. λ. Repeat ὅτι from the preceding clause. The
word αἰώνιος is applied to *prophecy*, as announcing the Gospel dispensation,
which, unlike the Law, was to be final and enduring. It seems to correspond with
the following clause in Psal. xix. 9. ὁ φόβος κυρίου ἀγνός, διαμένων εἰς αἰῶνα
αἰῶνος.

8. τοῦ ψαλμοῦ. Doubtless, the nineteenth Psalm, from which the allusions
and expressions throughout the chapter are borrowed. The Benedictine supposes

- ὅτι γλυκύτερα ὑπὲρ μέλι καὶ κηρίον ὁμολογοῦμεν αὐτὰ οἱ σοφισ-
 10 θέντες ἀπ' αὐτῶν, ἐκ τοῦ καὶ μέχρι θανάτου ἀνεξαρνήτους ἡμᾶς
 γίνεσθαι τοῦ ὀνόματος αὐτοῦ φαίνεται. Ὅτι δὲ καὶ αἰτοῦμεν
 αὐτὸν οἱ πιστεύοντες εἰς αὐτόν, ἵνα ἀπὸ τῶν ἀλλοτρίων, τοιτέσ-
 τιν ἀπὸ τῶν πονηρῶν καὶ πλάνων πνευμάτων συντηρήσῃ ἡμᾶς, ὥς
 ἀπὸ προσώπου ἑνὸς τῶν εἰς αὐτὸν πιστευόντων σχηματοποιήσας ὁ
 15 λόγος τῆς προφητείας λέγει, πᾶσι φανερόν ἐστιν. Ἀπὸ γὰρ τῶν
 δαιμονίων, ἃ ἐστὶν ἀλλότρια τῆς θεοσεβείας τοῦ Θεοῦ, οἷς πάλαι
 προσεκυνούμεν, τὸν Θεὸν αἰεὶ διὰ Ἰησοῦ Χριστοῦ συντηρηθῆναι
 παρακαλοῦμεν, ἵνα μετὰ τὸ ἐπιστρέψαι πρὸς Θεὸν δι' αὐτοῦ ἁμωμό-
 ῶμεν. Βοηθὸν γὰρ ἐκείνουν καὶ λυτρωτὴν καλοῦμεν, οὗ καὶ τὴν τοῦ
 20 ὀνόματος ἰσχὺν καὶ τὰ δαιμόνια τρέμει, καὶ σήμερον ἐξορκιζόμενα
 κατὰ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ τοῦ σταυρωθέντος ἐπὶ Ποντίου
 Πιλάτου, τοῦ γενομένου ἐπιτρόπου τῆς Ἰουδαίας, ὑποτάσσεται, ὥς

that either Justin himself or his transcribers abstained from giving the Psalm at length for the sake of brevity. At all events, the latter supposition is unlikely; for, although the portion of Scripture was deeply impressed on the memory both of Jews and Christians, it is quoted freely on other occasions. See c. 22.

9. γλυκύτερα ὑπὲρ μέλι κ. κ. From Psal. xix. 10. Either αὐτὰ must be referred to διδάγματα Θεοῦ, or to κρίματα κυρίου in the Psalm, as quoted. The expression οἱ σοφισθέντες is also taken from v. 7., and the verb is similarly used in a good sense by St. Paul, in 2 Tim. iii. 15. τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν.

12. ἀπὸ τῶν ἀλλοτρίων. Compare Psal. xix. 13.

13. ὥς ἀπὸ προσώπου κ. τ. λ. The particle ὥς, omitted in the MSS., is judiciously inserted by Otto. Compare Apol. i. cc. 33, 28; 38, 15.

15. ἀπὸ γὰρ τῶν διαμονίων, κ. τ. λ. To this effect Jebb cites the following form of prayer from the Constt. Apost. viii. 11. φύλαξον αὐτοὺς (sc. τοὺς ἀδελφούς) ἀτρέπτους, ἀμέμπτους, ἀνεγκλήτους, ἵνα ὥσιν ἅγιοι σώματι καὶ ψυχῇ, μὴ ἔχοντες σπῖλον ἢ ρυτίδα ἢ τι τῶν τοιούτων. . . . ῥύσαι αὐτοὺς ἀπὸ φόβου ἐχθροῦ, ἀπὸ βέλους πετομένου ἡμέρας, ἀπὸ πράγματος ἐν σκότει διαπορευομένου κ. τ. λ.

18. ἵνα μετὰ τὸ ἐπιστρέψαι κ. τ. λ. Compare Psal. xix. 7. 13.

19. βοηθὸν καὶ λυτρωτὴν. Psal. xix. 14. Κύριε, βοηθέ μου, καὶ λυτρώτά μου.

20. σήμερον ἐξορκιζόμενα. Compare Apol. ii. c. 6. Respecting the duration of miraculous powers in the early Church, see Bishop Kaye on Tertullian, chap. ii. The learned prelate has offered some additional remarks in the Preface to his third edition.

22. ἐπιτρόπου τῆς Ἰουδ. See on Apol. i. c. 13, 15.

καὶ ἐκ τούτου πᾶσι φανερόν εἶναι, ὅτι ὁ πατήρ αὐτοῦ τοσαύτην
ἔδωκεν αὐτῷ δύναμιν, ὥστε καὶ τὰ δαιμόνια ὑποτάσσεσθαι τῷ
ὀνόματι αὐτοῦ, καὶ τῇ τοῦ γενομένου πάθους αὐτοῦ οἰκονομίᾳ. 25

XXXI. Εἰ δὲ τῇ τοῦ πάθους αὐτοῦ οἰκονομίᾳ τοσαύτη δύναμις Such being
δείκνυται παρακολουθήσασα καὶ παρακολουθοῦσα, πόση ἢ ἐν τῇ the power of
ἐνδόξῳ γινομένη αὐτοῦ παρουσίᾳ; Ὡς υἱὸς γὰρ ἀνθρώπου ἐπάνω Christ during
νεφελῶν ἐλεύσεται, ὡς Δανιὴλ ἐμήνυσεν, ἀγγέλων σὺν αὐτῷ ἀφ- his first
ικνουμένων. Εἰσὶ δὲ οἱ λόγοι οὗτοι· Ἐθεώρουν ἕως ὅτου θρόνοι humiliation,
ἐτέθησαν, καὶ ὁ παλαιὸς ἡμερῶν ἐκάθητο, ἔχων περιβολὴν ὥσπερ the glory of
χιόνα λευκὴν, καὶ τὸ τρίχωμα τῆς κεφαλῆς αὐτοῦ ὥσπερ ἔριον his second
καθαρόν, ὁ θρόνος αὐτοῦ ὥσπερ φλόξ πυρὸς, οἱ τροχοὶ αὐτοῦ πῦρ advent will be
φλέγον. Ποταμὸς πυρὸς εἴλκεν ἐκπορευόμενος ἐκ προσώπου αὐτοῦ· infinitely
χίλιοι χιλιάδες ἐλειτούργουν αὐτῷ, καὶ μύριαι μυριάδες παρειστή- greater.
κεισαν αὐτῷ. Βίβλοι ἀνεφύχθησαν, καὶ κριτήριον ἐκάθισεν. Ἐθεώ-
ρουν τότε τὴν φωνὴν τῶν μεγάλων λόγων, ὧν τὸ κέρας λαλεῖ,
καὶ ἀπετυμπαίνισθη τὸ θηρίον, καὶ ἀπώλετο τὸ σῶμα αὐτοῦ, καὶ
ἐδόθη εἰς καῦσιν πυρός· καὶ τὰ λοιπὰ θηρία μετεστάθη τῆς ἀρχῆς
αὐτῶν, καὶ χρόνος ζωῆς τοῖς θηρίοις ἐδόθη ἕως καιροῦ καὶ χρόνου. 15
Ἐθεώρουν ἐν ὁράματι τῆς νυκτὸς, καὶ ἰδοὺ, μετὰ τῶν νεφελῶν τοῦ
οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἐρχόμενος· καὶ ἦλθεν ἕως τοῦ
παλαιοῦ τῶν ἡμερῶν, καὶ παρῆν ἐνώπιον αὐτοῦ, καὶ οἱ παρεστηκότες
προσήγαγον αὐτόν. Καὶ ἐδόθη αὐτῷ ἐξουσία καὶ τιμὴ βασιλική,
καὶ πάντα τὰ ἔθνη τῆς γῆς κατὰ γένη καὶ πᾶσα δόξα λατρεύονσα· 20
καὶ ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος, ἣτις οὐ μὴ ἀρθῇ, καὶ ἡ
βασιλεία αὐτοῦ οὐ μὴ φθαρῇ. Καὶ ἔφριξε τὸ πνεῦμά μου ἐν τῇ
ἔξει μου, καὶ αἱ ὁράσεις τῆς κεφαλῆς μου ἐτάρασσόν με. Καὶ
προσηλθον πρὸς ἓνα τῶν ἐστῶτων, καὶ τὴν ἀκρίβειαν ἐζήτουν παρ'
αὐτοῦ ὑπὲρ πάντων τούτων. Ἀποκριθεὶς δὲ λέγει μοι, καὶ τὴν κρίσιν 25
τῶν λόγων ἐδήλωσέ μοι· Ταῦτα τὰ θηρία τὰ μεγάλα εἰσὶ τέσσαρες

25. πάθους αὐτοῦ οἰκονομίᾳ. See Bishop Kaye's Justin, p. 61, note 2.

XXXI. 5. ἐθεώρουν ἕως ὅτου κ. τ. λ. From Dan. vii. 9. sqq.

18. καὶ παρῆν κ. τ. λ. Two versions are here again combined, as in cc. 22,
22; 26, 22. The LXX. have simply καὶ προσήχθη αὐτῷ. Compare *infra*, c. 79.
There is, however, the same combination in Tertull. c. Marc. III. 7. *Et aderat in
conspectu ejus, et qui adsistebant, adduxerunt illum*. See also Cyprian. adv.
Jud. II. 26.

βασιλείαι, αἱ ἀπολοῦνται ἀπὸ τῆς γῆς, καὶ οὐ παραλήψονται τὴν βασι-
 λειαν ἕως αἰῶνος καὶ ἕως τοῦ αἰῶνος τῶν αἰῶνων. Τότε ἤθελον ἐξακρι-
 βώσασθαι ὑπὲρ τοῦ τετάρτου θηρίου τοῦ καταφθείροντος πάντα κα-
 30 ὑπερφόβου, καὶ οἱ ὀδόντες αὐτοῦ σιδηροὶ καὶ οἱ ὄνυχες αὐτοῦ
 χαλκοῖ, ἐσθλόν καὶ λεπτύνον καὶ τὰ ἐπίλοιπα αὐτοῦ τοῖς ποσὶ
 κατεπάτει· καὶ περὶ τῶν δέκα κεράτων αὐτοῦ ἐπὶ τῆς κεφαλῆς,
 καὶ ἐκ τοῦ ἐνὸς τοῦ προσφνέντος, καὶ ἐξέπεσον ἐκ τῶν προτέρων
 δι' αὐτοῦ τρία, καὶ τὸ κέρας ἐκεῖνο εἶχεν ὀφθαλμοὺς καὶ στόμα
 35 λαλοῦν μεγάλα, καὶ ἡ πρόσοψις αὐτοῦ ὑπερέφερε τὰ ἄλλα. Καὶ
 κατενόουν τὸ κέρας ἐκεῖνο πόλεμον συνιστάμενον πρὸς τοὺς ἁγίους,
 καὶ τροπούμενον αὐτοὺς ἕως τοῦ ἐλθεῖν τὸν παλαιὸν ἡμερῶν, καὶ
 τὴν κρίσιν ἔδωκε τοῖς ἁγίοις τοῦ ὑψίστου, καὶ ὁ καιρὸς ἐνέστη,
 καὶ τὸ βασίλειον κατέσχον ἅγιοι ὑψίστου. Καὶ ἐρρήθη μοι περὶ
 40 τοῦ τετάρτου θηρίου· Βασιλεῖα τετάρτη ἔσται ἐπὶ τῆς γῆς, ἣτις
 διοίσει παρὰ πάσας τὰς βασιλείας ταύτας, καὶ καταφάγεται πᾶσαν
 τὴν γῆν, καὶ ἀναστατώσει αὐτήν, καὶ καταλεανεῖ αὐτήν. Καὶ τὰ
 δέκα κέρατα, δέκα βασιλεῖς ἀναστήσονται μετ' αὐτοὺς, καὶ οὗτος
 διοίσει κακοῖς ὑπὲρ τοὺς πρώτους, καὶ τρεῖς βασιλεῖς ταπεινώσει,
 45 καὶ ῥήματα πρὸς τὸν ὑψίστον λαλήσει, καὶ ἐτέρους ἁγίους τοῦ
 ὑψίστου καταστρέψει, καὶ προσδέξεται ἀλλοιωῶσαι καιροὺς καὶ
 χρόνους· καὶ παραδοθήσεται εἰς χεῖρας αὐτοῦ ἕως καιροῦ καὶ καιρῶν
 καὶ ἡμισυ καιροῦ. Καὶ ἡ κρίσις ἐκάθισε, καὶ τὴν ἀρχὴν μεταστήσουσι
 τοῦ ἀφανίσαι καὶ τοῦ ἀπολέσαι ἕως τέλους. Καὶ ἡ βασιλεῖα καὶ ἡ
 50 ἐξουσία καὶ ἡ μεγαλειότης τῶν τόπων τῶν ὑπὸ τὸν οὐρανὸν βασι-
 λειῶν ἐδόθη λαῷ ἁγίῳ ὑψίστου βασιλεῦσαι βασιλείαν αἰώνιον
 καὶ πᾶσαι ἐξουσίαι ὑποταγῇσονται αὐτῷ, καὶ πειθαρχήσουσιν αὐτῷ.

37. ἕως τοῦ ἐλθεῖν τ. π. ἡμ. LXX. ἕως οὗ ἦλθεν ὁ παλαιὸς ἡμ. Had Justin
 been an accurate writer, it would have been imperative to remove the anacoluthon
 which his text exhibits.

43. ἀναστήσονται μετ' αὐτοὺς. There is clearly an antecedent wanting, to
 which οὗτος in the succeeding clause may be referred. After ἀναστήσονται, the
 LXX. read καὶ ὀπίσω αὐτῶν ἀναστήσεται ἕτερος, ὃς ὑπεροίσει κακοῖς κ. τ. λ.
 Here, therefore, Justin probably wrote καὶ ἕτερος ἀναστήσεται μετ' αὐτοὺς, καὶ
 οὗτος κ. τ. λ.

47. εἰς χ. αὐτοῦ ἕως καιροῦ. Both MSS. have ἕως αὐτοῦ καιροῦ. The
 transposition, as most editors have seen, is imperative.

Ἔως ὧδε τὸ τέλος τοῦ λόγου. Ἐγὼ Δανιὴλ ἐκστάσει περιειχόμεν σφόδρα, καὶ ἡ λέξις διήνεγκεν ἐμοί, καὶ τὸ ῥῆμα ἐν τῇ καρδίᾳ μου ἐτήρησα.

55

XXXII. Καὶ ὁ Τρύφων, παυσάμενός μου, εἶπεν· ὦ ἄνθρωπε, In their expectation of a great and glorious Messiah, the Jews overlooked the fact, that the Prophets spoke of a twofold advent; as David, for instance, in Psalm cx. αὐταὶ ἡμᾶς αἱ γραφαὶ καὶ τοιαῦται ἔνδοξον καὶ μέγαν ἀναμένειν τὸν παρὰ τοῦ παλαιοῦ τῶν ἡμερῶν, ὡς υἱὸν ἀνθρώπου παραλαμβάνοντα τὴν αἰώνιον βασιλείαν, ἀναγκάζουσιν· οὗτος δὲ ὁ ὑμέτερος λεγόμενος Χριστὸς ἄτιμος καὶ ἄδοξος γέγονεν, ὡς καὶ τῇ ἐσχάτῃ κατάρᾳ τῇ ἐν τῷ νόμῳ τοῦ Θεοῦ περιπεσεῖν· ἐσταυρώθη γάρ. — Καὶ γὰρ πρὸς αὐτόν· Εἰ μὲν, ὦ ἄνδρες, μὴ ἀπὸ τῶν γραφῶν, ὧν προανιστόρησα, τὸ εἶδος αὐτοῦ ἄδοξον καὶ τὸ γένος αὐτοῦ ἀδιήγητον, καὶ ἀντὶ τοῦ θανάτου αὐτοῦ τοὺς πλουσίους θανατωθήσεσθαι, καὶ τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν, καὶ ὡς πρόβατον ἀχθήσεσθαι 10 ἐλέγετο, καὶ δύο παρουσίας αὐτοῦ γενήσεσθαι ἐξηγησάμην, μίαν μὲν, ἐν ἣ ἐξεκευτήθη ὑφ' ὑμῶν, δευτέραν δὲ, ὅτε ἐπιγνώσεσθε εἰς ὃν ἐξεκευτήσατε, καὶ κόψονται αἱ φυλαὶ ὑμῶν, φυλὴ πρὸς φυλὴν, αἱ γυναῖκες κατ' ἰδίαν καὶ οἱ ἄνδρες κατ' ἰδίαν, ἀσαφῇ καὶ ἄπορα ἐδόκουν λέγειν· νῦν δὲ διὰ πάντων τῶν λόγων ἀπὸ τῶν παρ' 15 ὑμῖν ἀγίων καὶ προφητικῶν γραφῶν τὰς πάσας ἀποδείξεις ποιούμεναι, ἐλπίζων τινὰ ἐξ ὑμῶν δύνασθαι εὑρεθῆναι ἐκ τοῦ κατὰ χάριν τὴν ἀπὸ τοῦ κυρίου σαβαὼθ περιλειφθέντος εἰς τὴν αἰώνιον σωτηρίαν. ↓

54. ἡ λέξις διήνεγκεν ἐμοί. This is confessedly unintelligible; and Otto, after the conjecture of Thirlby, has, with others, ἔξις for λέξις. The text, thus altered, he renders, *conditio ad me pertinuit*. It would have been obliging, had he kindly interpreted the interpretation. May not Justin have written καὶ ἡ λέξις διέμενεν ἐμοί, of which καὶ τὸ ῥῆμα κ. τ. λ. is another version, combined by some copyist with the text. Instances of a similar nature have been already noticed, and many such occur in the Dialogue. In this case, however, a clause would be lost.

XXXII. 5. τῇ ἐσχ. κατάρᾳ τῇ ἐν τ. ν. Compare Deut. xxi. 23. Gal. iii. 13. See also on Apol. i. c. 13, 20.: and to the authorities there cited add S. Barnab. Epist. Cath. c. 12. Tertull. adv. Jud. c. 10.

7. ὧν προανιστόρησα. Namely, in cc. 13. 14. The prophecies now repeated are from Isai. liii. 2, 3. 5. sqq. Zach. xii. 10. sqq. To preserve the construction, the words ἡμεῖς ἰάθημεν, which are precisely those of the prophet, should clearly have been changed into ἡμᾶς ἰαθήσεσθαι.

18. ἐκ τοῦ περιλειφθέντος. From cc. 55. 64. it is clear that σπέρματος must be supplied.

"Ἰνα οὖν καὶ σαφέστερον ὑμῖν τὸ ζητούμενον νῦν γένηται, ἐρῶ
 20 ὑμῖν καὶ ἄλλους λόγους τοὺς εἰρημένους διὰ Δαβὶδ τοῦ μακαρίου,
 ἐξ ὧν καὶ κύριον τὸν Χριστὸν ὑπὸ τοῦ ἁγίου προφητικοῦ πνεύ-
 ματος λεγόμενον νοήσετε, καὶ τὸν κύριον πάντων πατέρα ἀνάγοντα
 αὐτὸν ἀπὸ τῆς γῆς, καὶ καθίζοντα αὐτὸν ἐν δεξιᾷ αὐτοῦ, ἕως ἂν
 θῇ τοὺς ἐχθροὺς ὑποπόδιον τῶν ποδῶν αὐτοῦ· ὅπερ γίνεται ἐξότου
 25 εἰς τὸν οὐρανὸν ἀνελήφθη μετὰ τὸ ἐκ νεκρῶν ἀναστῆναι ὁ ἡμέτερος
 κύριος Ἰησοῦς Χριστὸς, τῶν χρόνων συμπληρουμένων, καὶ τοῦ
 βλάσφημα καὶ τολμηρὰ εἰς τὸν ὑψιστον μέλλοντος λαλεῖν ἤδη ἐπὶ
 θύραις ὄντος, ὃν καιρὸν καὶ καιροὺς καὶ ἡμῖς καιροῦ διακαθέξειν
 Δανιὴλ μηνύει. Καὶ ὑμεῖς, ἀγνοοῦντες πόσον χρόνον διακατέχειν
 30 μέλλει, ἄλλο ἡγείσθε· τὸν γὰρ καιρὸν ἑκατὸν ἔτη ἐξηγείσθε λέγεσ-
 θαι. Εἰ δὲ τοῦτό ἐστιν, εἰς τὸ ἐλάχιστον τὸν τῆς ἀνομίας ἄν-
 θρωπον τριακόσια πεντήκοντα ἔτη βασιλεῦσαι δεῖ, ἵνα τὸ εἰρημένον
 ὑπὸ τοῦ ἁγίου Δανιὴλ, Καὶ καιρῶν, δύο μόνους καιροὺς λέγεσθαι
 ἀριθμήσωμεν. Καὶ ταῦτα δὲ πάντα, ἃ ἔλεγον, ἐν παρεκβάσει
 35 λέγω πρὸς ὑμᾶς, ἵνα ἤδη ποτὲ πεισθέντες τῷ, εἰρημένῳ καθ' ὑμῶν
 ὑπὸ τοῦ Θεοῦ, ὅτι υἱοὶ ἀσύνητοί ἐστε, καὶ τῷ, Διὰ τοῦτο ἰδοὺ
 προσθήσω τοῦ μεταθεῖναι τὸν λαὸν τοῦτον, καὶ μεταθήσω αὐτοὺς,
 καὶ ἀφελῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν
 αὐτῶν κρύψω,—παύσῃσθε καὶ ἑαυτοὺς καὶ τοὺς ὑμῶν ἀκούοντας
 40 πλανῶντες, καὶ παρ' ἡμῶν μαυθάνοντες τῶν σοφισθέντων ἀπὸ τῆς
 τοῦ Χριστοῦ χάριτος. Εἰσὶν οὖν καὶ οἱ λόγοι οἱ διὰ Δαβὶδ λεχ-

23. καθίζοντα αὐτόν κ. τ. λ. See Psal. cx. 1.

28. ὃν καιρὸν κ. τ. λ. See Dan. vii. 25. The relative is wanting in the MSS.; but editors have generally restored it to the text. Of the entire passage, besides the commentators, see Bishop Kaye's Justin, p. 103, and note.

33. καὶ καιρῶν. The precise words of the prophet. Cod. Clar. καὶ καιρὸν, which is evidently corrupt.

36. υἱοὶ ἀσύνητοί ἐστε. From Jerem. iv. 22.

— καὶ τῷ. The vulgar reading is τὸ, which Otto vainly defends by c. 33. τὸ γὰρ, Ὡμοσε κ. τ. λ.; since the construction is totally different. Thirlby's obvious emendation has therefore been received. The reference is to Isai. xxix. 14.

39. κρύψω. Codd. Reg. Clar. in marg. ἀθετήσω.

40. μαυθάνοντες. This participle must be either coupled backward with πεισθέντες, or ἦτε must be supplied.

θέντες οὗτοι· Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. Ῥάβδον δυνάμεως ἐξαποστελεῖ σοι κύριος ἐκ Σιών· καὶ κατακυρίευσεν ἐν μέσῳ τῶν ἐχθρῶν σου. Μετά σου ἡ ἀρχὴ ἐν ἡμέρᾳ τῆς δυνάμεώς σου 45 ἐν ταῖς λαμπρότησι τῶν ἁγίων σου· ἐκ γαστρός πρὸ ἑωσφόρου ἐγέννησά σε. Ὡμοσε κύριος, καὶ οὐ μεταμεληθήσεται· Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. Κύριος ἐκ δεξιῶν σου συνέθλασεν ἐν ἡμέρᾳ ὀργῆς αὐτοῦ βασιλεῖς. Κρινεῖ ἐν τοῖς ἔθνεσι· πληρώσει πτώματα. Εκ χειμάρρου ἐν ὁδῷ πίεται· διὰ τοῦτο ὑψώσει 50 κεφαλὴν.

XXXIII. Καὶ τοῦτον τὸν ψαλμὸν ὅτι εἰς τὸν Ἐζεκίαν τὸ βα- This Psalm, which asserts the eternal priesthood of Christ, and predicts his appearance first in a mean, and then in a glorified condition, cannot refer to Hezekiah.

σιλέα εἰρῆσθαι ἐξηγεῖσθαι τολμᾶτε, οὐκ ἄγνοω, ἐπεῖπον· ὅτι δὲ πεπλάνησθε, ἐξ αὐτῶν τῶν λόγων αὐτίκα ὑμῖν ἀποδείξω. Ὡμοσε κύριος, καὶ οὐ μεταμεληθήσεται, εἴρηται· καὶ, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ· καὶ τὰ ἐπαγόμενα καὶ τὰ προάγοντα. Ἱερεὺς δὲ ὅτι οὔτε γέγονεν Ἐζεκίας οὔτε ἐστὶν αἰώνιος ἱερεὺς τοῦ Θεοῦ, οὐδὲ ὑμεῖς ἀντειπεῖν τολμήσετε· ὅτι δὲ περὶ τοῦ ἡμετέρου Ἰησοῦ εἴρηται, καὶ αὐταὶ αἱ φωναὶ σημαίνουνσι. Τὰ δὲ ὧτα ὑμῶν πέφρακται, καὶ αἱ καρδίαι πεπήρωται. Τὸ γὰρ, Ὡμοσε κύριος, καὶ οὐ μεταμεληθήσεται· Σὺ ἱερεὺς εἰς τὸν 10 αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ, μεθ' ὅρκου ὁ Θεὸς διὰ τὴν ἀπιστίαν ὑμῶν ἀρχιερέα αὐτὸν κατὰ τὴν τάξιν Μελχισεδέκ εἶναι ἐδήλωσε, τουτέστιν, ὃν τρόπον ὁ Μελχισεδέκ ἱερεὺς ὑψίστου ὑπὸ

42. εἶπεν ὁ κύριος κ. τ. λ. Psalm cx. Since Justin is in general tolerably accurate in his quotations from the Psalms, Thirlby is probably correct in supposing that the clause *συνθλάσει κεφαλὰς ἐπὶ γῆς πολλῶν*, which should follow *πληρώσει πτώματα*, in the last verse but one, has been dropt by the carelessness of the transcribers.

XXXIII. 1. εἰς τὸν Ἐζεκίαν. In what sense the Jews would refer Psalm cx. to Hezekiah, is stated by Justin in c. 83. *εἰς Ἐζεκίαν εἰρῆσθαι ἐτόλμησαν ὑμῶν οἱ διδάσκαλοι ἐξηγήσασθαι, ὡς κελευσθέντος αὐτοῦ ἐν δεξιᾷ τοῦ ναοῦ καθεσθῆναι* (2 Kings, xviii. 16. Isai. xxxvi. 37.). So Tertull. c. Marcion. v. 9. *Dicunt hunc Psalmum in Ezechiam cecinisse, quia is sederit ad dextram Templi, et hostes ejus averterit Deus*. See the Interpp. on the Psalm itself; and on Matt. xxii. 44. Heb. i. 9. v. 6. x. 12, 13.

9. τὰ δὲ ὧτα κ. τ. λ. From Isai. vi. 10. Both MSS. have, as a marginal reading, *πεπώρωται*. See above on c. 12, 9.

Μωϋσέως ἀναγέγραπται γεγενῆσθαι, καὶ οὗτος τῶν ἐν ἀκροβυστίᾳ
 15 ἱερεὺς ἦν, καὶ τὸν ἐν περιτομῇ δεκάτας αὐτῷ προσενέγκαντα
 Ἀβραὰμ εὐλόγησεν, οὕτως τὸν αἰώνιον αὐτοῦ ἱερέα, καὶ κύριον
 ὑπὸ τοῦ ἁγίου πνεύματος καλούμενον, ὁ Θεὸς τῶν ἐν ἀκροβυστίᾳ
 γενήσεται ἐδήλου· καὶ τοὺς ἐν περιτομῇ προσιόντας αὐτῷ, τουτ-
 20 καὶ αὐτοὺς προσδέξεται καὶ εὐλογήσει. Καὶ ὅτι ταπεινὸς ἔσται
 πρῶτον ἄνθρωπος, εἴτα ὑψωθήσεται, τὰ ἐπὶ τέλει τοῦ ψαλμοῦ
 δηλοῖ. Ἐκ χειμάρρου γὰρ ἐν ὁδῷ πίεται, καὶ ἅμα· Διὰ τοῦτο
 ὑψώσκει κεφαλὴν.

Neither can
 Psalm lxxii. be
 referred to
 Solomon,
 who, though
 doubtless a
 mighty
 monarch, was
 not a *universal*
sovereign; and
 was moreover
 betrayed into
 idolatry.

XXXIV. Ἔτι δὲ καὶ πρὸς τὸ πείσαι ὑμᾶς, ὅτι τῶν γραφῶν
 οὐδὲν συνήκατε, καὶ ἄλλου ψαλμοῦ τῷ Δαβὶδ ὑπὸ τοῦ ἁγίου πνεύμα-
 10 τος εἰρημένου ἀναμνήσομαι, ὃν εἰς Σαλομώννα, τὸν γενόμενον καὶ
 αὐτὸν βασιλέα ὑμῶν, εἰρῆσθαι λέγετε· εἰς δὲ τὸν Χριστὸν ἡμῶν
 καὶ αὐτὸς εἴρηται. Ὑμεῖς δὲ ἀπὸ τῶν ὁμωνύμων λέξεων ἑαυτοὺς
 ἐξαπατᾶτε. Ὅπου γὰρ ὁ νόμος τοῦ κυρίου ἁμωμος εἴρηται,
 οὐχὶ τὸν μετ' ἐκείνων μέλλοντα, ἀλλὰ τὸν διὰ Μωϋσέως ἐξηγείσθε,
 τοῦ Θεοῦ βοῶντος καινὸν νόμον καὶ καινὴν διαθήκην διαθήσεσ-
 10 θαι. Καὶ ὅπου λέλεκται, Ὁ Θεὸς, τὸ κρῖμά σου τῷ βασιλεῖ
 δός,—ἐπειδὴ βασιλεὺς Σαλομὼν γέγονεν, εἰς αὐτὸν τὸν ψαλμὸν

14. οὗτος. *Hæc vox fere superflua est.* SYLBURG.

15. τὸν ἐν περιτομῇ. This is a mistake. Abraham was then uncircumcised. Tertullian, however, has perpetuated the error (c. Marc. v. 9. adv. Jud. c. 3.)

18. γενήσεσθαι. Scil. ἱερέα.

20. καὶ αὐτοὺς προσδέξεται καὶ εὐλ. Compare Rom. iii. 30.

22. ἐκ χειμάρρου κ. τ. λ. See the Interpp. *ad locum*; and compare Phil. ii. 8, 9.

XXXIV. 1. τῶν γραφῶν οὐδὲν συνήκατε. So in Apol. i. c. 31. Ἰουδαίους, οἱ καὶ ἀναγινώσκοντες οὐ συνιᾶσι τὰ εἰρημένα.

6. ὅπου γὰρ ὁ νόμος κ. τ. λ. The references are to Psal. xix. 7. Jerem. xxxi. 31. Compare Heb. viii. 7, 8. See also on c. 11, 12. *supra*. Before νόμος the Benedictine editor has inadvertently omitted the article.

9. ὁ Θεὸς, τὸ κρῖμά σου τ. β. δ. From Psal. lxxii. 1. A few lines onward the Psalm is quoted at length. Although in its primary import it bears upon the prosperous reign of Solomon, foretold as the immediate successor of David, the Jewish Rabbies are themselves unanimous in regarding it as more truly prophetic of the times of the Messiah. See the Commentators.

εἰρῆσθαι φατε, τῶν λόγων τοῦ ψαλμοῦ διαβρῆδην κηρυσσόντων
 εἰς τὸν αἰώνιον βασιλέα, τουτέστιν εἰς τὸν Χριστὸν, εἰρῆσθαι·
 ὁ γὰρ Χριστὸς βασιλεὺς καὶ ἱερεὺς καὶ Θεὸς καὶ κύριος καὶ ἄγγε-
 λος καὶ ἄνθρωπος καὶ ἀρχιστράτηγος καὶ λίθος καὶ παῖδιον γεν-
 τώμενον, καὶ παθητὸς γενόμενος πρῶτον, εἶτα εἰς οὐρανὸν ἀνερ- 15
 χόμενος, καὶ πάλιν παραγινόμενος μετὰ δόξης, καὶ αἰώνιον τὴν βα-
 σιλείαν ἔχων κεκήρυκται, ὡς ἀπὸ πασῶν τῶν γραφῶν ἀποδείκνυμι.
 Ἵνα δὲ καὶ ὁ εἶπον νοήσητε, τοὺς τοῦ ψαλμοῦ λόγους λέγω. Εἰσὶ
 δ' οὗτοι· Ὁ Θεὸς, τὸ κρίμά σου τῷ βασιλεῖ δὸς, καὶ τὴν δικαιο-
 σύνην σου τῷ υἱῷ τοῦ βασιλέως, κρίνειν τὸν λαόν σου ἐν δικαιο- 20
 σύνῃ, καὶ τοὺς πτωχοὺς σου ἐν κρίσει. Ἀναλαβέτω τὰ ὄρη εἰρή-
 νην τῷ λαῷ, καὶ οἱ βουνοὶ δικαιοσύνην. Κρινεῖ τοὺς πτωχοὺς
 τοῦ λαοῦ, καὶ σώσει τοὺς υἱοὺς τῶν πενήτων, καὶ ταπεινώσει
 συκοφάντην, καὶ συμπαραμενεῖ τῷ ἡλίῳ καὶ πρὸ τῆς σελήνης εἰς
 γενεὰς γενεῶν. Καταβήσεται ὡς ὑετὸς ἐπὶ πόκον, καὶ ὡσεὶ σταγῶν 25
 ἢ στάζουσα ἐπὶ τὴν γῆν. Ἀνατελεῖ ἐν ταῖς ἡμέραις αὐτοῦ δικαιο-
 σύνη καὶ πλήθος εἰρήνης, ἕως οὗ ἀνταναιρεθῇ ἡ σελήνη. Καὶ
 κατακυριεύσει ἀπὸ θαλάσσης ἕως θαλάσσης, καὶ ἀπὸ ποταμῶν ἕως
 περάτων τῆς οἰκουμένης. Ἐνώπιον αὐτοῦ προπεσοῦνται Αἰθίο-
 πες, καὶ οἱ ἐχθροὶ αὐτοῦ χοῦν λείξουσιν. Βασιλεῖς Θαρσεῖς καὶ 30
 ἡῆσοι δῶρα προσάξουσιν, βασιλεῖς Ἀρράβων καὶ Σαββᾶ δῶρα προσ-
 άξουσιν, καὶ προσκυνήσουσιν αὐτῷ πάντες οἱ βασιλεῖς τῆς γῆς,
 καὶ πάντα τὰ ἔθνη δουλεύσουσιν αὐτῷ· ὅτι ἐρρύσατο πτωχὸν ἐκ
 δυνάστου, καὶ πένητα ᾧ οὐχ ὑπῆρχε βοηθός. Φείσεται πτωχοῦ
 καὶ πένητος, καὶ ψυχὰς πενήτων σώσει· ἐκ τόκου καὶ ἐξ ἀδικίας 35
 λυτρώσεται τὰς ψυχὰς αὐτῶν, καὶ ἔντιμον τὸ ὄνομα αὐτοῦ ἐνώ-
 πιον αὐτῶν. Καὶ ζήσεται, καὶ δοθήσεται αὐτῷ ἐκ τοῦ χρυσίου τῆς
 Ἀρράβιας, καὶ προσεύξονται διαπαντὸς περὶ αὐτοῦ· ὅλην τὴν ἡ-
 μέραν εὐλογήσουσιν αὐτόν. Καὶ ἔσται στήριγμα ἐν τῇ γῇ, ἐπ'

13. ὁ γὰρ Χριστὸς κ. τ. λ. Bishop Bull adduces this passage, among others,
 to prove that the union of the divine and human nature in Christ was a doctrine
 uniformly maintained by the writers of the primitive Church. See Judic. Eccl.
 Cathol. c. 7. §. 5.

39. καὶ ἔσται στήριγμα κ. τ. λ. The punctuation is that of the MSS.
 Thirlby adopts that of the LXX.:—καὶ ἔσται στ. ἐν τ. γῇ ἐπ' α. τ. ὁρέων· ὑπερ-
 αρθήσεται ὑπὲρ κ. τ. λ.

- 40 ἄκρων τῶν ὀρέων ὑπεραρθήσεται· ὑπὲρ τὸν Λίβανον ὁ καρπὸς αὐτοῦ, καὶ ἐξανθήσουσιν ἐκ πόλεως ὥσεί χόρτος τῆς γῆς. Ἔσται τὸ ὄνομα αὐτοῦ εὐλογημένον εἰς τοὺς αἰῶνας· πρὸ τοῦ ἡλίου διαμένει τὸ ὄνομα αὐτοῦ. Καὶ ἐνευλογηθήσονται ἐν αὐτῷ πάσαι αἱ φυλαὶ τῆς γῆς· πάντα τὰ ἔθνη μακαριοῦσιν αὐτόν. Εὐ-
 45 λογητὸς κύριος, ὁ Θεὸς τοῦ Ἰσραὴλ, ὁ ποιῶν θαυμάσια μόνος, καὶ εὐλογημένον τὸ ὄνομα τῆς δόξης αὐτοῦ εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος· καὶ πληρωθήσεται τῆς δόξης αὐτοῦ πᾶσα ἡ γῆ. Γένοιτο, γένοιτο.—Καὶ ἐπὶ τέλει τοῦ ψαλμοῦ τούτου, οὗ ἔφην, γέγραπται· Ἐξέλιπον οἱ ὕμνοι Δαβὶδ, υἱοῦ Ἰεσσαί.—Καὶ ὅτι
 50 μὲν βασιλεὺς ἐγένετο ἐπιφανῆς καὶ μέγας ὁ Σαλομῶν, ἐφ' οὗ ὁ οἶκος Ἱερουσαλὴμ ἐπικληθεὶς ἀνφοδομήθη, ἐπίσταμαι· ὅτι δὲ οὐδὲν τῶν ἐν τῷ ψαλμῷ εἰρημένων συνέβη αὐτῷ, φαίνεται. Οὐτε γὰρ πάντες οἱ βασιλεῖς προσεκύνησαν αὐτῷ, οὐτε μέχρι τῶν περάτων τῆς οἰκουμένης ἐβασίλευσεν, οὐτε οἱ ἐχθροὶ αὐτοῦ ἔμ-
 55 προσθεν αὐτοῦ πεσόντες χοῦν ἔλειξαν. Ἀλλὰ καὶ τολμῶ λέγειν ἃ γέγραπται ἐν ταῖς βασιλείαις ὑπ' αὐτοῦ πραχθέντα, ὅτι διὰ γυναῖκα ἐν Σιδῶνι εἰδωλολάτρει· ὅπερ οὐχ ὑπομένουσι πράξαι οἱ ἀπὸ τῶν ἐθνῶν διὰ Ἰησοῦ τοῦ σταυρωθέντος ἐπιγινόντες τὸν ποιητὴν τῶν ὅλων Θεόν, ἀλλὰ πᾶσαν αἰκίαν καὶ τιμωρίαν μέχρις
 60 ἐσχάτου θανάτου ὑπομένουσι, περὶ τοῦ μήτε εἰδωλολατρῆσαι μήτε εἰδωλόθυτα φαγεῖν.

51. ὁ οἶκος Ἱερουσαλὴμ. Thirlby would read ὁ ἐν Ἱερουσαλὴμ, as in c. 22. τὸν ναὸν τὸν ἐν Ἱερουσαλὴμ ἐπικληθέντα. Since the form is thus exactly parallel, the emendation is perhaps better than that of the Benedictine editor, who would simply insert τῆς before Ἱερουσαλὴμ. Compare c. 36.

55. ἀλλὰ καὶ τολμῶ κ. τ. λ. So Tertullian, who has followed Justin throughout this argument, adv. Marc. v. 9. *Contra Salomon, audeo dicere, etiam quam habuit in Deo gloriam amisit, per mulierem in idololatriam usque pertractus*. It will be observed that there is nothing here to correspond with the words ἐν Σιδῶνι, which seem to be an interpolation; unless indeed they are a mistake originating with Justin himself. Similar inaccuracies have been noticed in Apol. i. cc. 26, 31, 42, 62. Tertullian also supports γυναῖκα in the singular; nor is there any reason to suppose a reference to 1 Kings xi. 3. Justin may allude to the Egyptian princess, espoused by Solomon (1 Kings iii. 1. lx. 16.), who probably was an idolatress. He also married an Ammonitess (1 Kings xiv. 21, 31. 2 Chron. xii. 13.).

60. περὶ τοῦ μήτε εἰδωλολατρῆσαι. *Because of our rejection of idolatry*. So περὶ implies in John x. 33. περὶ καλοῦ ἔργου οὐ λιθάζομέν σε. Thirlby's

XXXV. Καὶ ὁ Τρύφων· Καὶ μὴν πολλοὺς τῶν τὸν Ἰησοῦν λεγόντων ὁμολογεῖν, καὶ λεγομένων Χριστιανῶν, πυνθάνομαι ἐσθ-
 εῖν τὰ εἰδωλόθυτα, καὶ μηδὲν ἐκ τούτου βλάπτεσθαι λέγειν.—
 Καὶ γὰρ ἀπεκρινάμην· Καὶ ἐκ τοῦ τοιούτους εἶναι ἄνδρας, ὁμολο-
 γούντας ἑαυτοὺς εἶναι Χριστιανούς καὶ τὸν σταυρωθέντα Ἰησοῦν ὁμολογεῖν καὶ κύριον καὶ Χριστὸν, καὶ μὴ τὰ ἐκείνου δι-
 δάγματα διδάσκοντας, ἀλλὰ τὰ ἀπὸ τῶν τῆς πλάνης πνευμάτων, ἡμεῖς, οἱ τῆς ἀληθινῆς Ἰησοῦ Χριστοῦ καὶ καθαρᾶς διδασκαλίας
 μαθηταί, πιστότεροι καὶ βεβαιότεροι γινόμεθα ἐν τῇ ἐλπίδι
 τῇ κατηγγελεμένη ὑπ' αὐτοῦ. *Α γὰρ προλαβὼν μέλλειν γίνεσθαι 10
 ἐν ὀνόματι αὐτοῦ ἔφη, ταῦτα ὅψει καὶ ἐνεργεῖα ὁρῶμεν τελοῦ-
 μενα. Εἶπε γάρ· Πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, ἔξω-
 θεν ἐνδεδυμένοι δέρματα προβάτων, ἔσωθεν δέ εἰσι λύκοι ἄρπα-
 γες. Καί· Ἔσονται σχίσματα καὶ αἵρέσεις. Καί· Προσέχετε
 ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἐλεύσονται πρὸς ὑμᾶς, ἔξωθεν 15
 ἐνδεδυμένοι δέρματα προβάτων, ἔσωθεν δέ εἰσι λύκοι ἄρπαγες.
 Καί· Ἀναστήσονται πολλοὶ ψευδόχριστοι καὶ ψευδοαπόστολοι,
 καὶ πολλοὺς τῶν πιστῶν πλανήσουσιν. Εἰσὶν οὖν καὶ ἐγένον-

conjecture, ὑπὲρ, is therefore unnecessary; though it is in some measure supported by Apol. i. c. 39, 14. Compare also infra, cc. 121. 131. In consequence of the decree of the Apostolic council (Acts xv. 29.), the early Christians rigorously abstained from things offered to idols. See also 1 Cor. viii. x. Rev. ii. 14. 20.

XXXV. 1. πολλοὺς τῶν τὸν Ἰ. λ. ὁμ. Trypho alludes to some of the Gnostic sects, more especially the *Nicolaitans*; and probably those also, whose names are subsequently mentioned by Justin. See, on this subject, Burton's *Bampton Lectures*, note 64.

7. τὰ ἀπὸ τῶν τ. π. πνευμάτων. Stephens and Sylburg would read τοῦ πνεύματος, scil. διδάγματα; guided, it should seem, by a marginal reading of both MSS. τὰ ἀπὸ τοῦ τ. π. πνεύματα, which is probably a mistake for πνεύματος. The received reading however is equally good, and confirmed by τὰ τῆς πλάνης πνεύματα in c. 7. See also Tim. iv. 1. 1 John iv. 1. Supply ἐκπορευόμενα, or διδαχθέντα.

9. πιστότεροι καὶ βεβαιότεροι κ. τ. λ. So Apol. i. c. 12. ὅθεν καὶ βέβαιοι γινόμεθα κ. τ. λ. Vide locum. Compare also Tertull. Præscr. Hær. c. 4., where this passage of Justin is closely imitated.

12. πολλοὶ ἐλεύσονται κ. τ. λ. See Matt. vii. 15. xxiv. 5, 11, 24. Marc. xiii. 22. 1 Cor. xi. 18, 19. Compare also Clement. Hom. xvi. 21. ἔσονται γάρ, ὡς ὁ κύριος εἶπεν, ψευδαπόστολοι, ψευδεῖς προφῆται, αἵρέσεις, φιλήρχαι.

το, ὧ φίλοι ἄνδρες, πολλοὶ, οἱ ἄθεα καὶ βλάσφημα λέγειν καὶ
 20 πρᾶττειν ἐδίδασαν, ἐν ὀνόματι τοῦ Ἰησοῦ προσελθόντες· καὶ
 εἰσιν ὑφ' ἡμῶν ἀπὸ τῆς προσωνυμίας τῶν ἀνδρῶν, ἐξ οὗπερ
 ἐκάστη διδαχὴ καὶ γνώμη ἤρξατο. Ἄλλοι γὰρ κατ' ἄλλον τρό-
 πον βλασφημεῖν τὸν ποιητὴν τῶν ὅλων, καὶ τὸν ὑπ' αὐτοῦ προ-
 φητευόμενον ἐλεύσεσθαι Χριστὸν, καὶ τὸν Θεὸν Ἀβραὰμ καὶ Ἰσαὰκ
 25 καὶ Ἰακώβ διδάσκουσιν· ὧν οὐδενὶ κοινωνοῦμεν, οἱ γνωρίζοντες
 ἀθέους καὶ ἀσεβεῖς καὶ ἀδίκους καὶ ἀνόμους αὐτοὺς ὑπάρχοντας,
 καὶ, ἀντὶ τοῦ τὸν Ἰησοῦν σέβειν, ὀνόματι μόνον ὁμολογεῖν.
 Καὶ Χριστιανοὺς ἑαυτοὺς λέγουσιν, ὃν τρόπον οἱ ἐν τοῖς ἔθνεσι
 τὸ ὄνομα τοῦ Θεοῦ ἐπιγράφουσι τοῖς χειροποιήτοις, καὶ ἀνόμοις
 30 καὶ ἀθέοις τελεταῖς κοινωνοῦσι. Καὶ εἰσιν αὐτῶν οἱ μὲν τινες κα-
 λούμενοι Μαρκιανοὶ, οἱ δὲ Οὐαλεντινιανοὶ, οἱ δὲ Βασιλιδια-
 νοὶ, οἱ δὲ Σατορνιλιανοὶ, καὶ ἄλλοι ἄλλῳ ὀνόματι, ἀπὸ τοῦ
 ἀρχηγέτου τῆς γνώμης ἕκαστος ὀνομαζόμενος, ὃν τρόπον καὶ

21. ὑφ' ἡμῶν. Supply καλούμενοι or ὀνομαζόμενοι. Thirlby and others improperly enclose the following sentences in a parenthesis.

23. βλασφημεῖν τὸν ποιητὴν κ. τ. λ. Marcion and others maintained that the Creator of the world was not the God of the New Testament, and that the Saviour of the New Testament was not predicted in the Old; so that the Law and the Gospel did not both proceed from the God of Abraham. See on Apol. i. c. 26, 22.

25. οἱ γνωρίζοντες κ. τ. λ. *An legendum ὡς γνωρίζοντες?* In the end of the clause the construction requires ὁμολογοῦντας. Possibly the *anacoluthon* was caused by the mind of the writer dwelling unconsciously on the infinitive σέβειν.

29. ἀνόμοις καὶ ἀθ. τ. κοινωνοῦσι. In Apol. i. c. 26. Justin declares that he could not positively charge the heretics with any impious practices in their mysteries; so that he doubtless here adverts to their presence at idol feasts. So Iren. Hær. i. 6. 3. καὶ γὰρ εἰδωλόθυτα ἀδιαφόρως ἐσθίουσι, μηδὲ μολύνεσθαι ὑπ' αὐτῶν ἡγούμενοι, καὶ ἐπὶ πᾶσαν ἐορτάσιμον τῶν ἐθνῶν τέρψιν, εἰς τιμὴν τῶν εἰδώλων γενομένην, πρῶτοι συνίασι.

31. Μαρκιανοί. Not the *Marcionites*, who are elsewhere called *Μαρκιωνισταί*; but *Marcians*, or the followers of *Marcus*, a Gnostic, whose opinions were closely allied to those of the *Valentinian School*. It is scarcely necessary to mention that *Basilides* and *Saturnalius*, or as he is more commonly named, *Saturninus*, were among the most celebrated propagators of the same heresy; or to refer the Students to *Burton's Bampton Lectures* for the most ample information respecting them.

ἕκαστος τῶν φιλοσοφεῖν νομιζόντων, ὡς ἐν ἀρχῇ προεῖπον, ἀπὸ τοῦ πατρὸς τοῦ λόγου τὸ ὄνομα ἧς φιλοσοφεῖ φιλοσοφίας ἡγεῖ- 35
ται φέρειν. Ὡς καὶ ἐκ τούτων ἡμεῖς, ὡς ἔφην, τὸν Ἰησοῦν καὶ
τῶν μετ' αὐτὸν γενησομένων προγνώστην ἐπιστάμεθα, καὶ ἐξ ἄλ-
λων δὲ πολλῶν ὧν προεῖπε γενήσεσθαι τοῖς πιστεύουσι καὶ ὁμολο-
γούσιν αὐτὸν Χριστόν. Καὶ γὰρ ἃ πάσχομεν πάντα ἀναιρούμενοι
ὑπὸ τῶν οἰκειῶν, προεῖπεν ἡμῖν μέλλειν γενέσθαι, ὡς κατὰ μηδένα 40
τρόπον ἐπιλήψιμον αὐτοῦ λόγον ἢ πράξιν φαίνεσθαι. Διὸ καὶ ὑπὲρ
ὑμῶν καὶ ὑπὲρ τῶν ἄλλων ἀπάντων ἀνθρώπων τῶν ἐχθραυνόντων
ἡμῖν εὐχόμεθα, ἵνα μεταγνόντες σὺν ἡμῖν μὴ βλασφημῇτε τὸν διὰ
τε τῶν ἔργων καὶ τῶν ἀπὸ τοῦ ὀνόματος αὐτοῦ καὶ νῦν γινομένων
δυνάμεων, καὶ ἀπὸ τῶν τῆς διδαχῆς λόγων, καὶ ἀπὸ τῶν προφητευ- 45
θειῶν εἰς αὐτὸν προφητειῶν, ἄμωμον καὶ ἀνέγκλητον κατὰ πάντα
Χριστὸν Ἰησοῦν, ἀλλὰ πιστεύσαντες εἰς αὐτὸν ἐν τῇ πάλιν γενη-
σομένῃ ἐνδόξῳ αὐτοῦ παρουσίᾳ σωθῇτε, καὶ μὴ καταδικασθῇτε εἰς
τὸ πῦρ ὑπ' αὐτοῦ.

XXXVI. Κάκεινος ἀπεκρίνατο· Ἔστω καὶ ταῦτα οὕτως ἔχοντα 46
ὡς λέγεις, καὶ ὅτι παθητὸς Χριστὸς προεφητεύθη μέλλειν εἶναι, From Psalm
xxiv. it
appears that
Christ, after
his humili-
ation and
resurrection
from the dead,
returned in
triumph to
heaven as the
Lord of hosts,
and the King
of Glory.

34. ὡς ἐν ἀρχῇ προεῖπον. See above, c. 2. 14; and note.

36. ὡς καὶ ἐκ τούτων κ. τ. λ. Otto places only a comma at φέρειν, and
proposes to read ὥστε for ὡς. Surely the received punctuation is preferable. If
any change is necessary, it is to eject ὡς altogether, as an unmeaning incumbrance.

39. ἀναιρούμενοι ὑπὸ τῶν οἰκειῶν. It seems that their domestics were
bribed to lay information against the Christians. The reference is to Matt. x. 21, 22.

41. διὸ καὶ ὑπὲρ ὑμῶν κ. τ. λ. Compare infra, c. 96. Apol. i. c. 57.

44. καὶ νῦν γινομένων δ. See above, on c. 30, 20. There are also some
good remarks on the early miracles, in Jortin's Eccl. Hist. vol. i. p. 122. sqq. (Ed.
1846.). Of the intrinsic excellence of the Christian doctrine the early Fathers
frequently speak with just admiration. Thus Justin himself describes the precepts
of the Gospel as πάσης φιλοσοφίας ἀνθρωπείου ὑπέρτερα, in Apol. ii. c. 10. Com-
pare Orat. ad Græc. c. 6. Tatian. Orat. c. Græc. c. 12. Athenag. Legat. c. 9.
Origen. de Princip. iv. 1. See also on Apol. i. c. 20, 6.

XXXVI. 2. παθητός. See on Apol. i. c. 52, 9. Thirlby would reject the
clause καὶ λίθος κέκληται altogether, and Otto agrees with the Benedictine editor
and others in thinking it out of place, and that it ought to precede καὶ παθητός
προεφητεύθη. At the same time he remarks that Justin's arrangement of his
periods is equally inaccurate on other occasions. See above, on c. 3, 15; and
compare cc. 43, 85.

- καὶ λίθος κέκληται, καὶ ἔνδοξος μετὰ τὴν πρώτην αὐτοῦ παρουσίαν, ἐν ᾗ παθητὸς φαίνεσθαι κεκήρυκτο, ἐλευσόμενος καὶ κριτὴς πάντων
 5 λοιπὸν, καὶ αἰώνιος βασιλεὺς καὶ ἱερεὺς γενησόμενος· εἰ οὗτος δὲ ἐστι, περὶ οὗ ταῦτα προεφητεύθη, ἀπόδειξον.—Κἀγὼ, ὥς βούλει, ὦ Τρύφων, ἐλεύσομαι πρὸς ἃς βούλει ταύτας ἀποδείξεις ἐν τῷ ἀρμόζοντι τόπῳ, ἔφην· ταινὺν δὲ συγχωρήσεις μοι πρῶτον ἐπιμνησθῆναι ὧν περ βούλομαι προφητειῶν, εἰς ἐπίδειξιν ὅτι καὶ Θεὸς
 10 καὶ κύριος τῶν δυνάμεων ὁ Χριστὸς καὶ Ἰακώβ καλεῖται ἐν παραβολῇ ὑπὸ τοῦ ἁγίου πνεύματος· καὶ οἱ παρ' ὑμῶν ἐξηγηταί, ὡς Θεὸς βοᾷ, ἀνόητοί εἰσι, μὴ εἰς τὸν Χριστὸν εἰρήσθαι λέγοντες, ἀλλ' εἰς Σαλομῶνα, ὅτε εἰσέφερε τὴν σκηνὴν τοῦ μαρτυρίου εἰς τὸν ναὸν ὃν ᾠκοδόμησεν. Ἔστι δὲ ψαλμὸς τοῦ Δαβὶδ
 15 οὗτος· Τοῦ κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς, ἡ οἰκουμένη καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ. Αὐτὸς ἐπὶ θαλασσῶν ἐθεμελίωσεν αὐτήν, καὶ ἐπὶ ποταμῶν ἡτοίμασεν αὐτήν. Τίς ἀναβήσεται εἰς τὸ ὄρος τοῦ κυρίου, ἢ τίς στήσεται ἐν τόπῳ ἁγίῳ αὐτοῦ; Ἀθῶως χερσὶ καὶ καθαρὸς τῇ καρδίᾳ, ὃς οὐκ ἔλαβεν ἐπὶ ματαίῳ τὴν ψυχὴν αὐτοῦ, καὶ οὐκ ᾤμοσεν ἐπὶ δόλῳ τῷ πλησίον αὐτοῦ· οὗτος λήψεται εὖλο-

10. κύριος τῶν δυνάμεων. *Lord of the celestial powers*; i. e. of the angelic hosts; who are the same with οἱ ἐν τοῖς οὐρανοῖς ἄρχοντες, mentioned presently. Jerom. Comm. in Zech. II. *Ubi nos legimus Dominum virtutum, in Ebraico scriptum est Zebaoth, quod a LXX. Interpretibus in omnipotentem virtutur.* Compare the very similar passage in c. 85. The *Angels* are also called δυνάμεις in Athenag. Legat. c. 24.

10. ἐν παραβολῇ. *In similitude or figure*: but although Jacob may have been a representative of Christ, yet surely not with reference to his Godhead Justin drew the inference from the 24th Psalm, which he proceeds immediately to quote at large; and of the 6th verse of which the English and some other versions correctly represents the Hebrew, as it now stands:—"This is the generation of them that seek Him; even of them that seek thy face, O Jacob." In a few MSS. of the LXX. also the reading is τὸ πρόσωπόν σου, Ἰακώβ. The received text however, which is also that of the MSS. and edd. of the Dialogue, corresponds without doubt with the original import of the Psalm, from which the word ἵκε has by some means disappeared; though it was evidently not so written by Justin. Compare, however, cc. 123, 125, 135. It may be observed that Justin uses the term παραβολή of the *symbolic* language of *prophecy*; and τύπος of either persons, events, or ceremonies, which had a figurative connexion with the Gospel economy. Compare cc. 52. 77. 97. 113. 114. 115. 134. 140.

11. ὡς Θεὸς βοᾷ. See Jerem. iv. 22.

γίαν παρὰ κυρίου, καὶ ἐλεημοσύνην παρὰ Θεοῦ σωτῆρος αὐτοῦ. 20
 Αὕτη ἡ γενεὰ ζητούντων τὸν κύριον, ζητούντων τὸ πρόσωπον τοῦ
 Θεοῦ Ἰακώβ. Ἄρατε πύλας, οἱ ἄρχοντες, ὑμῶν, καὶ ἐπάρθητε,
 πύλαι αἰώνιοι· καὶ εἰσελεύσεται ὁ βασιλεὺς τῆς δόξης. Τίς ἐστιν
 οὗτος ὁ βασιλεὺς τῆς δόξης; Κύριος κραταῖος καὶ δυνατὸς ἐν
 πολέμῳ. Ἄρατε πύλας, οἱ ἄρχοντες, ὑμῶν, καὶ ἐπάρθητε, πύλαι 25
 αἰώνιοι· καὶ εἰσελεύσεται ὁ βασιλεὺς τῆς δόξης. Τίς ἐστιν οὗτος
 ὁ βασιλεὺς τῆς δόξης; Κύριος τῶν δυνάμεων, αὐτὸς ἐστιν ὁ βα-
 σιλεὺς τῆς δόξης.—Κύριος οὖν τῶν δυνάμεων ὅτι οὐκ ἔστιν ὁ
 Σαλομῶν, ἀποδέδεικται· ἀλλὰ ὁ ἡμέτερος Χριστὸς ὅτε ἐκ νεκρῶν
 ἀνέστη, καὶ ἀνέβαινεν εἰς τὸν οὐρανὸν, κελεύονται οἱ ἐν τοῖς οὐ- 30
 ρανοῖς ταχθέντες ὑπὸ τοῦ Θεοῦ ἄρχοντες ἀνοῖξαι τὰς πύλας τῶν
 οὐρανῶν, ἵνα εἰσέλθῃ οὗτος ὃς ἐστὶ βασιλεὺς τῆς δόξης, καὶ ἀναβὰς
 καθίσῃ ἐν δεξιᾷ τοῦ πατρὸς, ἕως ἂν θῇ τοὺς ἐχθροὺς ὑποπόδιον
 τῶν ποδῶν αὐτοῦ, ὡς διὰ τοῦ ἄλλου ψαλμοῦ δεδήλωται. Ἐπειδὴ
 γὰρ οἱ ἐν οὐρανῷ ἄρχοντες ἐώρων ἀειδῆ καὶ ἄτιμον τὸ εἶδος καὶ 35
 ἄδοξον ἔχοντα αὐτὸν, οὐ γνωρίζοντες αὐτὸν ἐπυνθάνοντο, Τίς
 ἐστιν οὗτος ὁ βασιλεὺς τῆς δόξης; Καὶ ἀποκρίνεται αὐτοῖς τὸ
 πνεῦμα τὸ ἅγιον, ἡ ἀπὸ προσώπου τοῦ πατρὸς ἡ ἀπὸ τοῦ ἰδίου,
 Κύριος τῶν δυνάμεων, αὐτὸς οὗτός ἐστιν ὁ βασιλεὺς τῆς δόξης.
 Ὅτι γὰρ οὔτε περὶ Σαλομῶνος, ἐνδόξου οὕτω βασιλέως ὄντος, οὔτε 40
 περὶ τῆς σκηνῆς τοῦ μαρτυρίου, τῶν ἐφεστῶτων ταῖς πύλαις τοῦ
 ναοῦ τῶν Ἱεροσολύμων ἐτόλμησεν ἄν τις εἰπεῖν, Τίς ἐστιν οὗτος
 ὁ βασιλεὺς τῆς δόξης; πᾶς ὅστισὺν ὁμολογήσει.

29. ἀποδέδεικται. See above, c. 34. Or, possibly, the proof may be that supplied by the Psalm just quoted.

34. διὰ τοῦ ἄλλου ψ. The reference is to Psal. cx. 1., as previously cited in c. 32. Compare Apol. i. cc. 45. 51.

36. οὐ γνωρίζοντες αὐτόν. Many of the Fathers, who very generally refer Psal. xxiv. to the ascension of Christ into heaven, agree with Justin in supposing that the angel did not immediately recognize him in his state of glory re-assumed. Compare 1 Pet. i. 12. The Jews, on the other hand, applied the Psalm to the removal of the ark of the covenant into the Temple of Solomon. See the Commentators.

38. ἀπὸ τοῦ ἰδίου. We have here a plain acknowledgement of the *distinct personality* of the Holy Ghost. See on Apol. i. cc. 6, 5.; 60, 22.

Other Psalms
are equally
prophetic of
Christ's
exaltation.

- XXXVII. Καὶ ἐν διαφάλματι τεσσαρακοστοῦ ἔκτου ψαλμοῦ, ἔφην, εἰς τὸν Χριστὸν οὕτως εἴρηται· Ἀνέβη ὁ Θεὸς ἐν ἀλαλαγμῷ, κύριος ἐν φωνῇ σάλπιγγος. Ψάλατε τῷ Θεῷ ἡμῶν, ψάλατε ψάλατε τῷ βασιλεῖ ἡμῶν, ψάλατε. Ὅτι βασιλεὺς πάσης τῆς γῆς ὁ Θεός· ψάλατε συνετῶς. Ἐβασίλευσεν ὁ Θεὸς ἐπὶ τὰ ἔθνη, ὁ Θεὸς κάθηται ἐπὶ θρόνου ἁγίου αὐτοῦ. Ἀρχοντες λαῶν συνήχθησαν μετὰ τοῦ Θεοῦ Ἀβραάμ, ὅτι τοῦ Θεοῦ οἱ κραταιοὶ τῆς γῆς σφόδρα ἐπήρθησαν.—Καὶ ἐν ἐνενηκοστῷ ὀγδόῳ ψαλμῷ ὀνειδίζει ὑμᾶς τὸ πνεῦμα τὸ ἅγιον, καὶ τοῦτον, ὃν μὴ θέλετε βασιλέα εἶναι, βασιλέα καὶ κύριον καὶ τοῦ Σαμουὴλ καὶ τοῦ Ἀαρὼν καὶ Μωϋσέως.
- 10 καὶ τῶν ἄλλων πάντων ἀπλῶς ὄντα μηνύει. Εἰσὶ δὲ οἱ λόγοι τοῦ ψαλμοῦ οὗτοι· Ὁ κύριος ἐβασίλευσεν, ὀργιζέσθωσαν λαοί· ὁ καθήμενος ἐπὶ τῶν Χερουβίμ, σαλευθήτω ἡ γῆ. Κύριος ἐν Σιών μέγας καὶ ὑψηλός ἐστιν ἐπὶ πάντας τοὺς λαούς. Ἐξομολογησάσθωσαν τῷ ὀνόματί σου τῷ μεγάλῳ, ὅτι φοβερὸν καὶ ἅγιόν ἐστι,
- 15 καὶ τιμὴ βασιλείας κρίσιν ἀγαπᾷ. Σὺ ἡτοίμασας εὐθύτητας, κρίσιν καὶ δικαιοσύνην ἐν Ἰακώβ σὺ ἐποίησας. Ὑψούτε κύριον τὸν Θεὸν ἡμῶν, καὶ προσκυνεῖτε τῷ ὑποποδίῳ τῶν ποδῶν αὐτοῦ, ὅτι ἅγιός ἐστι. Μωσῆς καὶ Ἀαρὼν ἐν τοῖς ἱερεῦσιν αὐτοῦ, καὶ Σαμουὴλ ἐν τοῖς ἐπικαλουμένοις τὸ ὄνομα αὐτοῦ· ἐπεκαλοῦντο, φησὶν ἡ γραφή,
- 20 τὸν κύριον, καὶ αὐτὸς εἰσήκουεν αὐτῶν. Ἐν στύλῳ νεφέλης ἐλάλει πρὸς αὐτούς· ἐφύλασσον τὰ μαρτύρια αὐτοῦ, καὶ τὸ πρόσταγμα ὃ ἔδωκεν αὐτοῖς. Κύριε ὁ Θεὸς ἡμῶν, σὺ ἐπήκουες αὐτῶν· ὁ Θεός, σὺ εὐίλατος ἐγένου αὐτοῖς, καὶ ἐκδικῶν ἐπὶ πάντα τὰ ἐπιτηδεύματα
- 25 αὐτῶν. Ὑψούτε κύριον τὸν Θεὸν ἡμῶν, καὶ προσκυνεῖτε εἰς ὅρος ἅγιον αὐτοῦ, ὅτι ἅγιος κύριος ὁ Θεὸς ἡμῶν.

XXXVIII. Καὶ ὁ Τρύφων εἶπεν· ὦ ἄνθρωπε, καλὸν ἦν πεισθέντας ἡμᾶς τοῖς διδασκάλοις, νομοθετήσασι μηδεὶν ἐξ ὑμῶν

The Messiah
proved to be
an object of
divine worship
from another
of the Psalms.

XXXVII. 1. τεσσαρακοστοῦ ἔκτου ψ. According to the more received division, the citations in this chapter are from Psalm xlvii. 6. sqq. xcix. 1. sqq.

21. *Vulgo.* ὅτι ἐφύλασσον. The particle is not in the MSS.

24. τὸν Θεόν. In the Benedictine edition the article is omitted by mistake.

XXXVIII. 2. πεισθέντας τοῖς διδ. κ. τ. λ. From a fear of their conversion by the force of Gospel truth, the Rabbins laid a strict injunction upon the Jews against entering into discussion with Christians on religious subjects. Never-

ὁμιλεῖν, μηδέ σοι. τούτων κοινωνῆσαι τῶν λόγων· βλάσφημα γὰρ
πολλὰ λέγεις, τὸν σταυρωθέντα τοῦτον ἀξιῶν πείθειν ἡμᾶς γεγενῆσθαι
μετὰ Μωϋσέως καὶ Ἀαρὼν, καὶ λελαληκέναι αὐτοῖς ἐν στύλῳ νεφέ-
λης, εἶτα ἄνθρωπον γενόμενον σταυρωθῆναι, καὶ ἀναβεβηκέναι εἰς τὸν 5
οὐρανὸν, καὶ πάλιν παραγίνεσθαι ἐπὶ τῆς γῆς, καὶ προσκυνητὸν
εἶναι.—Κἀγὼ ἀπεκρινάμην· Οἶδα ὅτι, ὡς ὁ τοῦ Θεοῦ λόγος ἔφη,
κέκρυπται ἀφ' ὑμῶν ἡ σοφία ἡ μεγάλη αὕτη τοῦ ποιητοῦ τῶν
ὄλων καὶ παντοκράτορος Θεοῦ. Διὸ συμπαθῶν ὑμῖν προσκάνειν
ἀγωνίζομαι, ὅπως τὰ παράδοξα ἡμῶν ταῦτα νοήσητε· εἰ δὲ μὴ, ἵνα 10
κἂν αὐτὸς ἀθῶος ᾧ ἐν ἡμέρᾳ κρίσεως. Ἔτι γὰρ καὶ παραδοξοτέ-
ρους δοκοῦντας ἄλλους λόγους ἀκούσετε· μὴ ταράσσεσθε δὲ, ἀλλὰ
μᾶλλον προθυμότεροι γινόμενοι ἀκροαταὶ καὶ ἐξετασταὶ μένετε,
καταφρονοῦντες τῆς παραδόσεως τῶν ὑμετέρων διδασκάλων, ἐπεὶ οὐ
τὰ διὰ τοῦ Θεοῦ ὑπὸ τοῦ προφητικοῦ πνεύματος ἐλέγχονται νοεῖν 15
δυνάμενοι, ἀλλὰ τὰ ἴδια μᾶλλον διδάσκειν προαιρούμενοι. Ἐν
τεσσαρακοστῷ οὖν τετάρτῳ ψαλμῷ ὁμοίως εἴρηται εἰς τὸν Χριστὸν
ταῦτα· Ἐξηρεύσατο ἡ καρδιά μου λόγον ἀγαθόν· λέγω ἐγὼ τὰ
ἔργα μου τῷ βασιλεῖ. Ἡ γλῶσσά μου κάλαμος γραμματέως
ὀξυγράφων. Ὡραῖος κάλλει παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων, 20

theless, Justin found frequent occasion of conversing with those who, like Trypho, were less disposed to attend to a prohibition so degrading. Compare cc. 50. 112. He knew that the whole nation had rejected Christ simply because their elders had done so; and therefore he took every opportunity of enlightening their understandings.

7. παραγίνεσθαι. *Present for future*; and so again in c. 39, 39. Compare Apol. i. c. 51, 2.

9. κέκρυπται ἀφ' ὑμῶν κ. τ. λ. Compare Isai. xxix. 14. Matt. x. 25. 1 Cor. i. 19. 24. ii. 7, 8.

11. ἵνα κἂν αὐτὸς ἀθῶος ᾧ ἐν ἡμ. κ. That Justin thought himself under a religious obligation to propagate the Gospel, see cc. 44. 58. 64. 82. 125. Compare also Apol. i. c. 5.

16. τὰ διὰ τοῦ Θεοῦ. *Scil. διδασκόμενα*. Similar ellipses are frequent in Justin. Compare cc. 34. 53. 85; and Apol. i. c. 59, 2. The order of construction seems to be, ἐπεὶ οὐ δύναμενοι νοεῖν τὰ διὰ τοῦ Θεοῦ ἐλέγχονται ὑπὸ τοῦ πρ. πνεύματος, ἀλλὰ κ. τ. λ. With the latter clause compare Matt. xv. 9.

19. ἐξηρεύσατο ἡ καρδιά κ. τ. λ. From Psal. xlv. (xlv.) 1. sqq. The most learned Rabbins agree in referring this Psalm, in a more exalted sense, to the Messiah. See the Commentators.

ἐξεχύθη χάρις ἐν χεῖλεσί σου· διὰ τοῦτο εὐλόγησέ σε ὁ Θεὸς εἰς
τὸν αἰῶνα. Περίζωσαι τὴν ῥομφαίαν σου ἐπὶ τὸν μηρόν σου,
δυνατέ· τῇ ὥραιότητί σου καὶ τῷ κάλλει σου καὶ ἔντεινε κα-
25 κατευοδοῦ καὶ βασίλευε, ἔνεκεν ἀληθείας καὶ πραότητος καὶ δικαιο-
σύνης· καὶ ὁδηγήσει σε θαυμαστῶς ἡ δεξιὰ σου. Τὰ βέλη σου
ἠκουημένα, δυνατὲ,—λαοὶ ὑποκάτω σου πεσοῦνται,—ἐν καρδίᾳ τῶν
ἐχθρῶν τοῦ βασιλέως. Ὁ θρόνος σου, ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ
αἰῶνος· ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου. Ἠγάπη-
30 σας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε ὁ
Θεὸς, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.
Σμύρναν καὶ στακτὴν καὶ κασίαν ἀπὸ τῶν ἱματίων σου, ἀπὸ βάρ-
εων ἐλεφαντίνων, ἐξ ὧν εὐφρανάν σε. Θυγατέρες βασιλέων ἐν
τῇ τιμῇ σου· παρέστη ἡ βασίλισσα ἐκ δεξιῶν σου ἐν ἱματισμῷ
35 διαχρύσῳ περιβεβλημένη, πεποικιλμένη. Ἄκουσον, θύγατερ, καὶ
ἴδε, καὶ κλῖνον τὸ οὖς σου, καὶ ἐπιλάθου τοῦ λαοῦ σου καὶ τοῦ
οἴκου τοῦ πατρός σου· καὶ ἐπιθυμήσει ὁ βασιλεὺς τοῦ κάλλους σου,
ὅτι αὐτὸς ἐστὶ κύριός σου, καὶ προσκυνήσουσιν αὐτῷ. Καὶ θυγάτηρ
Τύρου ἐν δώροις· τὸ πρόσωπόν σου λιτανεύσουσιν οἱ πλοῦσιοι τοῦ
40 λαοῦ. Πᾶσα ἡ δόξα τῆς θυγατρὸς τοῦ βασιλέως ἔσωθεν, ἐν
κροσσωτοῖς χρυσοῖς περιβεβλημένη, πεποικιλμένη. Ἀπενεχθήσονται
τῷ βασιλεῖ παρθένοι ὀπίσω αὐτῆς· αἱ πλησίον αὐτῆς ἀπενεχθήσου-
ταί σοι. Ἀπενεχθήσονται ἐν εὐφροσύνῃ καὶ ἀγαλλιάσει, ἀχθή-
σονται εἰς ναὸν βασιλέως. Ἀντὶ τῶν πατέρων σου ἐγεννήθησαν
45 οἱ υἱοὶ σου· καταστήσεις αὐτοὺς ἄρχοντας ἐπὶ πᾶσαν τὴν γῆν.
Μνησθήσομαι τοῦ ὀνόματός σου ἐν πάσῃ γενεᾷ καὶ γενεᾷ· διὰ
τοῦτο λαοὶ ἐξομολογήσονται σοι εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα
τοῦ αἰῶνος.

God bears
with the Jews
with a view to
their conver-
sion, and
confers a
variety of
graces on
those who
embrace the
Gospel.

XXXIX. Καὶ οὐδὲν θαυμαστὸν, ἐπεὶ πον, εἰ καὶ ἡμᾶς μισεῖτε
τοὺς ταῦτα νοοῦντας, καὶ ἐλέγχοντας ὑμῶν τὴν ἀεὶ σκληροκάριον
γνώμην. Καὶ γὰρ Ἡλίας περὶ ὑμῶν, πρὸς τὸν Θεὸν ἐντυγχάνων,

30. ὁ Θεὸς, ὁ Θ. σ. Both MSS. neglect to repeat ὁ Θεὸς, doubtless from the
inattention of the transcribers, since it is not only repeated by the LXX., but by
Justin himself in cc. 56. 63. 86. Hence Otto has properly restored the text.

42. ὀπίσω αὐτῆς. So all the edd. after the LXX. Both the MSS. have
αὐτοῦ.

οὕτως λέγει· Κύριε, τοὺς προφῆτας σου ἀπέκτειναν, καὶ τὰ θυσι-
 αστήριά σου κατέσκαψαν· καὶ γὰρ ὑπελείφθην μόνος, καὶ ζητοῦσι τὴν 5
 ψυχὴν μου. Καὶ ἀποκρίνεται αὐτῷ· Ἔτι εἰσὶ μοι ἑπτακισχίλιοι
 ἄνδρες, οἱ οὐκ ἔκαμψαν γόνυ τῇ Βάαλ. Ὁν οὖν τρόπον διὰ τοὺς
 ἑπτακισχιλίους ἐκείνους τὴν ὀργὴν οὐκ ἐπέφερε τότε ὁ Θεός, τὸν
 αὐτὸν τρόπον καὶ νῦν οὐδέπω τὴν κρίσιν ἐπήνεγκεν ἢ ἐπάγει,
 γινώσκων ἔτι καθ' ἡμέραν τινὰς μαθητευομένους εἰς τὸ ὄνομα τοῦ 10
 Χριστοῦ αὐτοῦ, καὶ ἀπολείποντας τὴν ὁδὸν τῆς πλάνης, οἱ καὶ
 λαμβάνουσι δόματα ἑκαστος, ὡς ἄξιοι εἰσι, φωτιζόμενοι διὰ τοῦ
 ὀνόματος τοῦ Χριστοῦ τούτου· ὁ μὲν γὰρ λαμβάνει συνέσεως
 πνεῦμα, ὁ δὲ βουλήs, ὁ δὲ ἰσχύς, ὁ δὲ ἰάσεως, ὁ δὲ προγνώσεως,
 ὁ δὲ διδασκαλίας, ὁ δὲ φόβου Θεοῦ. — Καὶ ὁ Τρύφων πρὸς ταῦτα 15
 εἶπέ μοί· Ὅτι παραφρονεῖς ταῦτα λέγων, ἐπίστασθαί σε βούλομαι.
 — Καὶ γὰρ πρὸς αὐτὸν, Ἄκουσον, ὦ οὗτος, ἔλεγον, ὅτι οὐ μέμνηνα
 οὐδὲ παραφρονῶ, ἀλλὰ μετὰ τὴν τοῦ Χριστοῦ εἰς τὸν οὐρανὸν
 ἀνέλευσιν προεφητεύθη αἰχμαλωτεῦσαι αὐτὸν ἡμᾶς ἀπὸ τῆς πλάνης, 20
 καὶ δοῦναι ἡμῖν δόματα. Εἰσὶ δὲ οἱ λόγοι οὗτοι· Ἀνέβη εἰς
 ὕψος, ἡχμαλώτευσεν αἰχμαλωσίαν, ἔδωκε δόματα τοῖς ἀνθρώποις. —
 Οἱ λαβόντες οὖν ἡμεῖς δόματα παρὰ τοῦ εἰς ὕψος ἀναβάντος
 Χριστοῦ ὑμᾶς, τοὺς σοφοὺς ἐν ἑαυτοῖς καὶ ἐνώπιον ἑαυτῶν ἐπισ-
 τήμονας, ἀπὸ τῶν προφητικῶν λόγων ἀποδείκνυμεν ἀνοήτους, καὶ 25
 χεῖλεσι μόνον τιμῶντας τὸν Θεὸν καὶ τὸν Χριστὸν αὐτοῦ· ἡμεῖς

XXXIX. 4. κύριε, τοὺς προφῆτας κ. τ. λ. Compare 1 Kings, xix. 10. 18. Rom. xi. 2. sqq.

9. οὐδέπω τὴν κρίσιν κ. τ. λ. See on Apol. i. c. 28, 6. Compare also 2 Pet. iii. 9. Herm. Past. i. 2. 4. Epist. ad Diogn. c. 6.

12. φωτιζόμενοι. See on Apol. i. c. 61, 39.

13. ὁ μὲν γὰρ λαμβάνει κ. τ. λ. There is here a manifest reference to 1 Cor. xii. 7. sqq.; nor is this the only passage which proves that Justin, though he no where mentions St. Paul by name, was well acquainted with his writings. Compare Isai. xi. 2.

17. ὅτι οὐ μέμνηνα κ. τ. λ. Compare Acts xxvi. 24, 25.

21. ἀνέβη εἰς ὕψος, κ. τ. λ. Compare Isai. lxviii. 18. Eph. iv. 8. and Interpp. ad ll. cc. The prophecy is cited again below, at c. 87.

24. ὑμᾶς, τοὺς σοφοὺς κ. τ. λ. This sentence is composed of a series of Scriptural allusions. See Isai. v. 21. xxix. 13. Matt. xv. 8. Mark vii. 6. John viii. 31, 32. xvi. 13.

- δὲ καὶ ἐν ἔργοις καὶ γνώσει καὶ καρδίᾳ μέχρι θανάτου, οἱ ἐκ πάσης τῆς ἀληθείας μεμαθητευμένοι, τιμῶμεν. Ὑμεῖς δὲ ἴσως καὶ διὰ τοῦτο διστάζετε ὁμολογῆσαι ὅτι οὗτός ἐστιν ὁ Χριστός, ὡς αἱ
- 30 γραφαὶ ἀποδεικνύουσι καὶ τὰ φαινόμενα καὶ τὰ γινόμενα ἐπὶ τῷ ὀνόματι αὐτοῦ, ἵνα μὴ διώκησθε ὑπὸ τῶν ἀρχόντων, οἱ οὐ πάν-
 σονται ἀπὸ τῆς τοῦ πονηροῦ καὶ πλάνου πνεύματος, τοῦ ὄψεως,
 ἐνεργείας θανατοῦντες καὶ διώκοντες τοὺς τὸ ὄνομα τοῦ Χριστοῦ
 ὁμολογοῦντας, ἕως πάλιν παρῇ καὶ καταλύσῃ πάντας, καὶ τὸ κατ'
- 35 ἀξίαν ἐκάστῳ προσενέμῃ.—Καὶ ὁ Τρύφων· Ἦδη οὖν τὸν λόγον ἀπόδος ἡμῖν, ὅτι οὗτος, ὃν φῆς ἐσταυρώσθαι καὶ ἀνεληλυθέναι εἰς τὸν οὐρανὸν, ἐστὶν ὁ Χριστὸς τοῦ Θεοῦ. Ὅτι γὰρ καὶ παθητὸς ὁ Χριστὸς διὰ τῶν γραφῶν κηρύσσεται, καὶ μετὰ δόξης πάλιν παραγίνεσθαι, καὶ αἰώνιον τὴν βασιλείαν πάντων τῶν ἐθνῶν
- 40 λήψεσθαι, πάσης βασιλείας αὐτῷ ὑποτασσομένης, ἱκανῶς διὰ τῶν προανιστορημένων ὑπὸ σου γραφῶν ἀποδέδεικται· ὅτι δὲ οὗτός ἐστιν, ἀπόδειξον ἡμῖν.—Κἀγώ· Ἀποδέδεικται μὲν ἤδη, ὧς ἄνδρες, τοῖς ὧτα ἔχουσι καὶ ἐκ τῶν ὁμολογουμένων ὑφ' ὑμῶν· ἀλλ' ὅπως μὴ νομίσητε ἀπορεῖν με, καὶ μὴ δύνασθαι καὶ πρὸς ἃ ἀξιούτε
- 45 ἀποδείξεις ποιεῖσθαι, ὡς ὑπεσχόμην, ἐν τῷ προσήκοντι τόπῳ ποιήσομαι, τανῦν δὲ ἐπὶ τὴν συνάφειαν ὧν ἐποιούμην λόγων ἀποτρέχω.

The Levitical sacrifices were typical of that of Christ upon the cross; and their temporary obligation is proved by the fact that they could only be offered at Jerusalem.

XL. Τὸ μυστήριον οὖν τοῦ προβάτου, ὃ τὸ πάσχα θύειν

31. οἱ οὐ παύσονται κ. τ. λ. Hence it appears that Justin expected the Church to continue in a state of oppression until the second advent of Christ. Tertullian expresses a similar conviction in *Apol.* c. 21. That the daemons were commonly regarded as the authors of the persecutions with which Christianity was assailed, see on *Apol.* i. c. 5, 3. That the Jews were in some measure deterred from embracing Christianity by a fear of persecution, is again insinuated in c. 44.

39. παραγίνεσθαι. See on c. 38, 7. Both here and after λήψεσθαι, Sylburg understands μέλλει, but κηρύσσεται should rather be repeated.

45. ὡς ὑπεσχόμην. Namely in c. 36. Justin redeems his promise in cc. 48. sqq.

XL. 1. τὸ πάσχα. Put, by a common rhetorical figure, for the paschal victim, and in apposition with ὃ, i. e. ὃ πρόβατον. The same construction is repeated immediately in the words τὸ πλάσμα, ὃ ἐπλασεν ὁ Θεὸς τὸν Ἀδὰμ. Of the typical design of the paschal sacrifices, as here illustrated, see Pearson on the Creed, Art. iv. §. 3. Compare also Iren. *Hær.* iv. 23. Lactant. *Instt. Div.* iv. 26. Cyril. *adv. Jul.* i. 8.

ἐντέταλται ὁ Θεὸς, τύπος ἦν τοῦ Χριστοῦ, οὗ τῷ αἵματι κατὰ τὸν λόγον τῆς εἰς αὐτὸν πίστεως χρίνται τοὺς οἴκους ἑαυτῶν, τουτέστιν ἑαυτοὺς, οἱ πιστεύοντες εἰς αὐτόν· ὅτι γὰρ τὸ πλάσμα, ὃ ἔπλασεν ὁ Θεὸς τὸν Ἀδὰμ, οἶκος ἐγένετο τοῦ ἐμφυσήματος τοῦ παρὰ τοῦ 5 Θεοῦ, καὶ πάντες νοεῖν δύνασθε. Καὶ ὅτι πρόσκαιρος ἦν καὶ αὕτη ἡ ἐντολὴ, οὕτως ἀποδείκνυμι. Οὐδαμοῦ θύεσθαι τὸ πρόβατον τοῦ πάσχα ὁ Θεὸς συγχωρεῖ, εἰ μὴ ἐπὶ τόπῳ ᾧ ἐπικέκληται τὸ ὄνομα αὐτοῦ, εἰδὼς ὅτι ἐλεύσονται ἡμέραι μετὰ τὸ παθεῖν τὸν Χριστὸν, ὅτε καὶ ὁ τόπος τῆς Ἱερουσαλὴμ τοῖς ἐχθροῖς ὑμῶν παραδοθή- 10 σεται, καὶ παύσονται ἅπασαι ἀπλῶς προσφοραὶ γινόμεναι. Καὶ τὸ κελευσθὲν πρόβατον ἐκεῖνο ὁπτὸν ὅλον γίνεσθαι τοῦ πάθους τοῦ σταυροῦ, δι' οὗ πάσχειν ἔμελλεν ὁ Χριστὸς, σύμβολον ἦν. Τὸ γὰρ ὁπτώμενον πρόβατον σχηματιζόμενον ὁμοίως τῷ σχήματι τοῦ σταυροῦ ὁπάται· εἰς γὰρ ὄρθιος ὀβελίσκος διαπερονᾶται ἀπὸ 15 τῶν κατωτάτω μερῶν μέχρι τῆς κεφαλῆς, καὶ εἰς πάλιν κατὰ τὸ μετάφρενον, ᾧ προσαρτῶνται καὶ αἱ χεῖρες τοῦ προβάτου. Καὶ οἱ ἐν τῇ νηστείᾳ δὲ τράγοι δύο ὅμοιοι κελευσθέντες γίνεσθαι, ὧν ὁ

2. οὗ τῷ αἵματι κ. τ. λ. See Exod. xii. 7.; and compare Rom. xii. 6.

5. οἶκος τοῦ ἐμφυσήματος τ. π. τ. θ. Compare Gen. ii. 7. 1 Cor. iii. 16. 2 Cor. vi. 16. Thus Clem. Alex. Strom. v. 14. 95. λέγει ὁ Μωϋσῆς τὴν ψυχὴν τὴν λογικὴν ἄνωθεν ἐμπνευσθῆναι ὑπὸ τοῦ Θεοῦ. Theodoret. Fab. Hær. v. 9. Ὁ θεϊότατος Μωϋσῆς πρότερον ἔφησε τοῦ Ἀδὰμ διαπλασθῆναι τὸ σῶμα, εἶθ' οὕτως ἐμφυσῆσαι τὸν Θεὸν τὴν ψυχὴν. Ἐκεῖνο δὲ τὸ ἐμφύσημα κ. τ. λ. See also Justin's *Fragm. de Resurrect.* c. 10.

7. οὐδαμοῦ θύεσθαι κ. τ. λ. See Deut. xvi. 5, 6. 1 Kings xii. 27. The temporary design of the ceremonial Law, as indicated by the impossibility of its observance after the destruction of the Temple at Jerusalem, is pointed out by other writers. Compare Tertul. adv. Jud. c. 5. Constt. Apost. vi. 25. Euseb. Dem. Ev. i. 6.

11. καὶ τὸ κελευσθὲν πρόβατον κ. τ. λ. So again, a few lines onward, καὶ οἱ τράγοι κελευσθέντες κ. τ. λ. Hence Otto justly rejects the conjecture of Thirlby, καὶ τὸ κελευσθῆναι. It does not appear that the manner of roasting has reference to the paschal lamb in particular, but the description is one of those fanciful pictures of the form of the cross, which the early fathers were so eager to delineate. See on Apol. i. c. 55, 8. That the lamb was to be roasted whole, see Exod. xii. 4. 9.

17. οἱ ἐν τῇ νηστείᾳ δὲ τράγοι δύο κ. τ. λ. See Levit. xvi. 5. sqq. Justin's interpretation of this type seems to have been borrowed from St. Barnabas (Ep. Cath. c. 7.); and Tertullian has adopted it almost word for word (adv. Jud. c. 14.

- εἰς ἀποπομπαῖος ἐγένετο, ὁ δὲ ἕτερος εἰς προσφοράν, τῶν δύο παρουσιῶν τοῦ Χριστοῦ καταγγελία ἦσαν· μιᾶς μὲν, ἐν ἣ ὡς
 20 ἀποπομπαῖον αὐτὸν παρεπέμψαντο οἱ πρεσβύτεροι τοῦ λαοῦ ὑμῶν καὶ οἱ ἱερεῖς, ἐπιβαλόντες αὐτῷ τὰς χεῖρας καὶ θανατώσαντες αὐτόν· καὶ τῆς δευτέρας δὲ αὐτοῦ παρουσίας, ὅτι ἐν τῷ αὐτῷ τόπῳ τῶν Ἱεροσολύμων ἐπιγνώσεσθε αὐτὸν, τὸν ἀτιμωθέντα ὑφ' ὑμῶν, καὶ προσφορά ἦν ὑπὲρ πάντων τῶν μετανοεῖν βουλομένων
 25 ἁμαρτωλῶν, καὶ νηστευόντων ἦν καταλέγει Ἡσαΐας νηστεῖαν, διασπῶντες στραγγαλιὰς βιαίων συναλλαγμάτων, καὶ τὰ ἄλλα ὁμοίως τὰ κατηριθμημένα ὑπ' αὐτοῦ, ἃ καὶ αὐτὸς ἀνιστόρησα, φυλάσσοντες, ἃ ποιοῦσιν οἱ τῷ Ἰησοῦ πιστεύοντες. Καὶ ὅτι καὶ ἡ τῶν δύο τράγων τῶν νηστεῖα κελευσθέντων προσφέρεσθαι προσφορά οὐ-
 30 δαμοῦ ὁμοίως συγκεχώρηται γίνεσθαι, εἰ μὴ ἐν Ἱεροσολύμοις, ἐπίστασθε.

The cleansed
 leper's offering
 of fine flour
 was a type of
 the bread
 in the
 Eucharist.

XLI. Καὶ ἡ τῆς σεμιδάλεως δὲ προσφορά, ὧ ἄνδρες, ἔλεγον, ἡ ὑπὲρ τῶν καθαριζομένων ἀπὸ τῆς λέπρας προσφέρεσθαι παραδοθεῖσα, τύπος ἦν τοῦ ἄρτου τῆς εὐχαριστίας, ὃν εἰς ἀνάμνησιν

c. Marc. III. 7.). Be it observed that the Scriptural account says nothing respecting the *goats being alike*; so that the notion was doubtless derived from the Talmud (Tr. Joma, c. 6, 1.), which states that they were to assimilate in *colour, size, and price*, and gives some mystical reasons for the resemblance.

23. ἐπιγνώσεσθε. *Vulgo* ἐπιγνωσθήσεσθε. The correction of the manifest error is due to Sylburg. Compare c. 32, 12. In the clause καὶ προσφορά ἦν κ. τ. λ., there is a change of subject, similar to that in c. 28. There is also an anacoluthon in the participles διασπῶντες and φυλάσσοντες, which the construction requires to be in the genitive. The reference is to Isai. lviii. 5. sqq., quoted in c. 15.

30. εἰ μὴ ἐν Ἱεροσολύμοις. See Deut. xii. 1. sqq.

XLI. 1. ἡ τῆς σεμιδάλεως προσφορά. See Levit. xiv. 10.

3. εἰς ἀνάμνησιν τοῦ πάθους, κ. τ. λ. Hence it appears that Justin regarded the Eucharistic elements merely as *commemorative* emblems, and consequently gives no sanction to the doctrine of *Transubstantiation*. See on Apol. I. c. 66, 6. It is clear also that although he speaks of the Eucharist as a sacrifice, he does not regard the elements as constituent parts of it, but confines its sacrificial import to the offering of thanksgiving to God for the creation of the world, for deliverance from the dominion of the sin, and for the subjugation of the devil. See Kaye's Justin (p. 94.); and the note from Casaubon, who explains the expression ἄρτον ποιεῖν with reference to the words of the institution as cited in 1 Cor. xi. 24. τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

τοῦ πάθους, οὐ ἔπαθεν ὑπὲρ τῶν καθαιρομένων τὰς ψυχὰς ἀπὸ
 τῆς πονηρίας ἀνθρώπων, Ἰησοῦς Χριστὸς ὁ κύριος ἡμῶν παρέ- 5
 δωκε ποιεῖν, ἵνα ἅμα τε εὐχαριστῶμεν τῷ Θεῷ ὑπὲρ τε τοῦ τὸν
 κόσμον ἐκτικέναι σὺν πᾶσι τοῖς ἐν αὐτῷ διὰ τὸν ἄνθρωπον, καὶ
 ὑπὲρ τοῦ ἀπὸ τῆς κακίας, ἐν ᾗ γεγόναμεν, ἡλευθερωκέναι ἡμᾶς,
 καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας καταλελυκέναι τελείαν κατάλυσιν
 διὰ τοῦ παθητοῦ γενομένου κατὰ τὴν βουλὴν αὐτοῦ. Ὅθεν περὶ 10
 μὲν τῶν ὑφ' ἡμῶν τότε προσφερομένων θυσιῶν λέγει ὁ Θεός, ὡς
 προέφην, διὰ Μαλαχίου, ἐνὸς τῶν δώδεκα· Οὐκ ἔστι θέλημά μου
 ἐν ὑμῖν, λέγει κύριος, καὶ τὰς θυσίας ὑμῶν οὐ προσδέξομαι ἐκ
 τῶν χειρῶν ὑμῶν· διότι ἀπὸ ἀνατολῆς ἡλίου ἕως δυσμῶν τὸ ὄνο-
 μά μου δεδοξασται ἐν τοῖς ἔθνεσι, καὶ ἐν παντὶ τόπῳ θυμίαμα 15
 προσφέρεται τῷ ὀνόματί μου καὶ θυσία καθαρὰ, ὅτι μέγα τὸ ὄνομά
 μου ἐν τοῖς ἔθνεσι, λέγει κύριος, ὑμεῖς δὲ βεβηλοῦτε αὐτό.
 Περὶ δὲ τῶν ἐν παντὶ τόπῳ ὑφ' ἡμῶν τῶν ἐθνῶν προσφερομένων
 αὐτῷ θυσιῶν, τουτέστι τοῦ ἄρτου τῆς εὐχαριστίας καὶ τοῦ ποτη-
 ρίου ὁμοίως τῆς εὐχαριστίας, προλέγει τότε εἰπὼν καὶ τὸ ὄνομα 20
 αὐτοῦ δοξάζειν ἡμᾶς, ὑμᾶς δὲ βεβηλοῦν. Ἡ δὲ ἐντολὴ τῆς περι-
 τομῆς, κελεύουσα τῇ ὀγδόῃ ἡμέρᾳ ἐκ παντὸς περιτέμνειν τὰ γεν-
 νώμενα, τύπος ἦν τῆς ἀληθινῆς περιτομῆς, ἣν περιετμήθημεν
 ἀπὸ τῆς πλάνης καὶ πονηρίας διὰ τοῦ ἀπὸ νεκρῶν ἀναστάντος τῇ
 μιᾷ τῶν σαββάτων ἡμέρᾳ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν· μία

Circumcision
on the eighth
day prefigured
the true
circumcision
from sin
received
through
Christ, who
rose from the
dead on the
eighth day of
the weekly
circle.

6. ἵνα εὐχαριστῶμεν κ. τ. λ. See the *Eucharistic* forms in Constt. Apost. VIII. 12.

7. διὰ τὸν ἄνθρωπον. See on Apol. I. c. 10, 8.

12. οὐκ ἔστι θέλημα κ. τ. λ. From Mal. I. 10. sqq., as quoted above, at c. 28.

21. ἡ δὲ ἐντολὴ τῆς περιτομῆς, κ. τ. λ. See Gen. xvii. 12. Lev. xii. 3. The circumcision of children on the eighth day after birth, considered as a symbol having reference to Christ's resurrection on the eighth day of the weekly circuit, may involve the mystery of which Justin has already spoken in c. 24. Compare also c. 138. S. Barnab. Ep. Cath. c. 15. Cyprian. Epist. LXIV 4. Lactant. Instt. Div. IV. 17. August. Civ. D. XVI. 26.

25. μιᾷ τῶν σαββάτων. See the Interpp. on Matt. xviii. 1. The reading πρώτη μὲν οὔσα is adopted, after the ready conjecture of Thirlby, instead of πρώτη μένουσα, which is found in the MSS. and edd. Otto approves of the emendation, but thinks that the closing words of the chapter πρώτη οὔσα μένει, are opposed to its adoption. Do they not, on the contrary, support, or rather necessitate the change?

γὰρ τῶν σαββάτων, πρώτη μὲν οὖσα τῶν πασῶν ἡμερῶν, κατὰ τὸν ἀριθμὸν πάλιν τῶν πασῶν ἡμερῶν τῆς κυκλοφορίας ὁ γδὲ καλεῖται, καὶ πρώτη οὖσα μένει.

The bells appended to the High-priest's robe were a type of the twelve Apostles; and the whole system of the Mosaic ritual had a typical reference to the Gospel of Christ.

XLII. Ἀλλὰ καὶ τὸ δώδεκα κώδωνας ἐξῆφθαι τοῦ ποδήρου τοῦ ἀρχιερέως παραδεδοσθαι τῶν δώδεκα ἀποστόλων τῶν ἐξαφθέντων ἀπὸ τῆς δυνάμεως τοῦ αἰωνίου ιερέως Χριστοῦ, δι' ὧν τῆς φωνῆς ἡ πᾶσα γῆ τῆς δόξης καὶ χάριτος τοῦ Θεοῦ καὶ τοῦ Χριστοῦ αὐτοῦ ἐπληρώθη, σύμβολον ἦν. Διὸ καὶ ὁ Δαβὶδ λέγει· Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν. Καὶ ὁ Ἡσαίας, ὡς ἀπὸ προσώπου τῶν ἀποστόλων λεγόντων τῷ Χριστῷ, ὅτι οὐχὶ τῇ ἀκοῇ αὐτῶν πιστεύουσιν, ἀλλὰ τῇ αὐτοῦ πέμψαντος αὐτοὺς δυνάμει. Διὸ λέγει οὕτως· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν, καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη; Ἀγγελάμεν ἐνώπιον αὐτοῦ ὡς παιδίον, ὡς ῥίζα ἐν γῇ διψώσῃ,—καὶ τὰ ἐξῆς τῆς προφητείας προλελεγμένα. Τὸ δὲ εἰπεῖν τὸν λόγον ὡς ἀπὸ προσώπου πολλῶν, Ἀγγελάμεν ἐνώπιον αὐτοῦ, καὶ ἐπαγαγεῖν, Ὡς παιδίον, δηλωτικὸν τοῦ τοὺς 15 πονηροὺς ὑπηκόους αὐτοῦ γενομένους ὑπηρετῆσαι τῇ κελεύσει αὐτοῦ, καὶ πάντας ὡς ἐν παιδίον γεγενῆσθαι. Ὅποιον καὶ ἐπὶ τοῦ

XLII. 1. δώδεκα κώδωνας. See Exod. xxviii. 33. sqq. xxxix. 25, 26. Eccles. xlv. 9. In none of these texts is the number of bells on the High priest's robe said to be *twelve*; neither is the description of it, given by Josephus (Antiq. III. 7. 4. B. J. v. 5. 7.), more explicit. Since however Tertullian (c. Marc. iv. 13.) looks upon the 12 jewels in Aaron's breastplate (Exod. xxviii. 17. sqq.) as types of the 12 Apostles, Justin may have confounded the one with the other. It is not likely that he designedly adapted the number to his purpose. Possibly indeed the word παραδεδοσθαι may refer to some unknown tradition. The order of construction is, τὸ παραδεδοσθαι δώδεκα κώδωνας ἐξῆφθαι τοῦ ποδ. τοῦ ἀρχ. σύμβολον ἦν τῶν δ. ἀποστόλων κ. τ. λ. With ποδήρους supply χιτῶνος.

5. εἰς πᾶσαν τὴν γῆν κ. τ. λ. From Psal. xix. 4. Compare Apol. i. c. 40. Tertull. adv. Jud. c. 7.

7. ὡς ἀπὸ προσώπου τ. ἀπ. Compare Apol. i. c. 36. After ὁ Ἡσαίας repeat λέγει; and with a full point at δυνάμει, instead of a comma, the text will require no emendation: though perhaps τῇ τοῦ πέμψαντος would be an improvement. Thirlby suggests δυνάμει δηλονότι, οὕτως λέγει which has nothing to recommend it.

10. Κύριε, τίς ἐπίστευσε κ. τ. λ. From Isai. liii. 1, 2. See above, c. 13.

ταίματός ἐστιν ἰδεῖν· πολλῶν αριθμουμένων μελῶν, τὰ σύμπαντα
 ν καλεῖται καὶ ἐστι σῶμα. Καὶ γὰρ δῆμος καὶ ἐκκλησία, πολλοὶ τὸν
 ἱριθμὸν ὄντες ἄνθρωποι, ὡς ἐν ὄντες πρᾶγμα τῇ μιᾷ κλήσει κα-
 λοῦνται καὶ προσαγορεύονται. Καὶ τὰ ἄλλα δὲ πάντα ἀπλῶς, ὧ 20
 ἰνδρες, ἔφην, τὰ ὑπὸ Μωσέως διαταχθέντα δύναμαι καταριθμῶν
 ὑποδεικνύναι τύπους καὶ σύμβολα καὶ καταγγελίας τῶν τῷ Χριστῷ
 γίνεσθαι μελλόντων, καὶ τῶν εἰς αὐτὸν πιστεύειν προεγνωσμένων,
 καὶ τῶν ὑπ' αὐτοῦ τοῦ Χριστοῦ ὁμοίως γίνεσθαι μελλόντων. Ἀλλὰ
 ἐπειδὴ καὶ ἡ κατηριθμησάμην τανῦν ἱκανὰ δοκεῖ μοι εἶναι, ἐπὶ 25
 τὸν λόγον τῇ τάξει παριὼν ἔρχομαι.

XLIII. Ὡς οὖν ἀπὸ Ἀβραὰμ ἤρξατο περιτομή, καὶ ἀπὸ Μωσέως The Law was
 σάββατον καὶ θυσίαι καὶ προσφοραὶ καὶ ἑορταί, καὶ ἀπεδείχθη διὰ fulfilled in
 τὸ σκληροκάριον τοῦ λαοῦ ὑμῶν ταῦτα διατετάχθαι, οὕτως παύ- according to
 σασθαι ἔδει κατὰ τὴν τοῦ πατρὸς βουλήν εἰς τὸν διὰ τῆς ἀπὸ prophecy, was
 τοῦ γένους τοῦ Ἀβραὰμ καὶ φυλῆς Ἰούδα καὶ Δαβὶδ παρθένου to be born of
 γεννηθέντα υἱὸν τοῦ Θεοῦ Χριστὸν, ὅστις καὶ αἰώνιος νόμος καὶ this is true of
 καὶ νῦν διαθήκη τῷ παντὶ κόσμῳ ἐκηρύσσεται προελευσόμενος, ὡς Jesus only.
 ἡμεῖς, οἱ διὰ τού-
 του προσχωρήσαντες τῷ Θεῷ, οὐ ταύτην τὴν κατὰ σάρκα παρε-
 λάβομεν περιτομήν, ἀλλὰ πνευματικὴν, ἣν Ἐνὼχ καὶ οἱ ὅμοιοι 10
 ἐφύλαξαν· ἡμεῖς δὲ διὰ τοῦ βαπτίσματος αὐτήν, ἐπειδὴ ἀμαρ-

17. πολλῶν ἀριθμουμένων κ. τ. λ. Compare 1 Cor. xii. 12. sqq. See also
 infra, c. 63.

20. πάντα τὰ ὑπὸ Μ. διαταχθέντα κ. τ. λ. Of the typical character of the
 Mosaic ritual, see Tertull. c. Marc. ii. 19. Lactant. Instt. Div. iv. 17. Cyrill. c.
 Julian. i. 9.

26. τῇ τάξει παριὼν. An legendum παρόντα.

XLIII. 4. κατὰ τὴν τοῦ π. β. εἰς τὸν κ. τ. λ. Justin constantly teaches
 that the Incarnation of Christ took place in accordance with the will of the
 Father. Compare cc. 23. 48. 87. Apol. i. cc. 46. 63. ii. c. 6. Hence the
 correct order of the words would be, εἰς τὸν κατὰ τὴν τοῦ π. β. Similar inver-
 sions however are not without example in this writer. See above, on c. 3, 15. In
 the next line the word φυλῆς should perhaps be cancelled, unless καὶ Δαβὶδ has
 been inadvertently transposed behind καὶ φυλῆς Ἰούδα. This last indeed seems
 to be the more probable supposition.

6. αἰώνιος νόμος καὶ κ. δ. See above, on c. 11, 15.

11. ἡμεῖς δὲ διὰ τοῦ βαπτίσματος κ. τ. λ. Compare Col. ii. 11, 12.

- τωλοι ἐγεγόνειμεν, διὰ τὸ ἔλεος τὸ παρὰ τοῦ Θεοῦ ἐλάβομεν, κα
 πᾶσι ἐφετὸν ὁμοίως λαμβάνειν. Περὶ δὲ τοῦ τῆς γενέσεως αὐ
 τοῦ μυστηρίου ἤδη λέγειν κατεπεύγοντος λέγω. Ἡσαίας οὖν περ
 15 τοῦ γένους αὐτοῦ τοῦ Χριστοῦ, ὅτι ἀνεκδιήγητόν ἐστιν ἀνθρώ
 ποις, οὕτως ἔφη, ὡς καὶ προέγραπται· Τὴν γενεὰν αὐτοῦ
 τίς διηγήσεται; Ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ· ἀπὸ τῶν
 ἀνομιῶν τοῦ λαοῦ μου ἤχθη εἰς θάνατον. Ὡς ἀνεκδιηγήτου οὖν
 ὄντος τοῦ γένους τούτου ἀποθνήσκειν μέλλοντος, ἵνα τῷ μῶλῳ
 20 αὐτοῦ ἰαθῶμεν οἱ ἁμαρτωλοὶ ἄνθρωποι, τὸ προφητικὸν πνεῦμα
 ταῦτα εἶπεν. Ἔτι καὶ ἵνα, ὃν τρόπον γέγονεν ἐν κόσμῳ γεννηθεὶς,
 ἐπιγινῶναι ἔχωσιν οἱ πιστεύοντες αὐτῷ ἄνθρωποι, διὰ τοῦ αὐτοῦ
 Ἡσαίου τὸ προφητικὸν πνεῦμα ὡς μέλλει γίνεσθαι προεφήτευσεν
 οὕτως· Καὶ προσέθετο κύριος λαλῆσαι τῷ Ἀχαζ, λέγων· Αἴτη
 25 σου σεαυτῷ σημεῖον παρὰ κυρίου τοῦ Θεοῦ σου εἰς βάθος ἢ εἰς
 ὕψος. Καὶ εἶπεν Ἀχαζ· Οὐ μὴ αἰτήσω, οὐδὲ μὴ πειράσω κύριον.
 Καὶ εἶπεν Ἡσαίας· Ἀκούετε δὴ, ὁ οἶκος Δαβίδ. Μὴ μικρὸν
 ὑμῖν ἀγῶνα παρέχειν ἀνθρώποις; καὶ πῶς κυρίῳ παρέχετε ἀγῶνα;
 Διὰ τοῦτο δώσει κύριος αὐτὸς ὑμῖν σημεῖον. Ἰδοὺ, ἡ παρθένος ἐν
 30 γαστρὶ λήψεται, καὶ τέξεται υἱόν, καὶ καλέσεται τὸ ὄνομα αὐτοῦ
 Ἐμμανουήλ. Βούτυρον καὶ μέλι φάγεται, πρὶν ἢ γινῶναι αὐτὸν
 ἢ προελῆσθαι πονηρὰ καὶ ἐκλέξασθαι τὸ ἀγαθόν· διότι πρὶν ἢ
 γινῶναι τὸ παιδίον ἀγαθὸν ἢ κακόν, ἀπειθεῖ πονηρὰ τοῦ ἐκλέξ
 ασθαι τὸ ἀγαθόν. Διότι πρὶν ἢ γινῶναι τὸ παιδίον καλεῖν πα
 35 τέρα ἢ μητέρα, λήψεται δύναμιν Δαμασκοῦ καὶ σκύλα Σαμαρείας
 ἔναντι βασιλέως Ἀσσυρίων. Καὶ καταληφθήσεται ἡ γῆ, ἡν

16. τὴν γενεὰν αὐτοῦ κ. τ. λ. From Isai. liii. 8. before quoted in c. 13. Both MSS. read ἤχθην. As previously cited, the reading is ἡκει. So also in Apol. I. c. 51. Otto confirms the text, as here given, by c. 89. *infra*.

24. καὶ προσέθετο κ. τ. λ. From Isai. vii. 10. sqq. The passage is cited again in c. 66., with some slight variations. In both places, Isai. viii. 4. is incorporated for the purpose of proving more effectually that the prophecy cannot be interpreted of Hezekiah, but that it applies solely to Christ.

32. καὶ ἐκλέξασθαι. Cod. Clar. ἐκλέξεται. So also in c. 66.

33. ἀπειθεῖ. Wolfe conjectures ἀπωθεῖ. With τοῦ ἐκλέξασθαι supply ἕνεκα.

36. καταληφθήσεται. A manifest error, either of Justin himself or his transcribers. It is repeated, however, in c. 66. Hence it is only allowable to record the reading of the LXX. καταλειφθήσεται, without venturing to insert it in the text.

σὺ σκληρῶς οἴσεις ἀπὸ προσώπου τῶν δύο βασιλέων. Ἄλλ' ἐπάξει ὁ Θεὸς ἐπὶ σε καὶ ἐπὶ τὸν λαόν σου καὶ ἐπὶ τὸν οἶκον τοῦ πατρός σου ἡμέρας, αἱ οὐδέπω ἤκασιν ἐπὶ σε ἀπὸ τῆς ἡμέρας, ἧς ἀφείλεν Ἐφραὶμ ἀπὸ Ἰούδα τὸν βασιλέα τῶν Ἀσσυρίων. Ὅτι μὲν οὖν ἐν 40 τῷ γένει τῷ κατὰ σάρκα τοῦ Ἀβραὰμ οὐδεὶς οὐδέποτε ἀπὸ παρθένου γεγέννηται, οὐδὲ λέλεκται γεγεννημένος, ἀλλ' ἢ οὗτος ὁ ἡμέτερος Χριστὸς, πᾶσι φανερόν ἐστιν. Ἐπεὶ δὲ ὑμεῖς καὶ οἱ διδάσκαλοι ὑμῶν τολμᾶτε λέγειν μηδὲ εἰρησθαι ἐν τῇ προφητείᾳ τοῦ Ἠσαίου, Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει, ἀλλ', Ἰδοὺ ἡ νεάνις ἐν 45 γαστρὶ λήψεται, καὶ τέσσεται υἱόν, — καὶ ἐξηγεῖσθε τὴν προφητείαν ὡς εἰς Ἐζεκίαν, τὸν γενόμενον ὑμῶν βασιλέα, πειράσομαι καὶ ἐν τούτῳ καθ' ὑμῶν βραχέα ἐξηγήσασθαι, καὶ ἀποδείξαι εἰς τοῦτον εἰρησθαι τὸν ὁμολογούμενον ὑφ' ἡμῶν Χριστόν.

XLIV. Οὕτω γὰρ κατὰ πάντα ἀθῶος ὑμῶν χάριν εὗρεθήσομαι, The Jews
εἰ ἀποδείξεις ποιούμενος ἀγωνίζομαι ὑμᾶς πεισθῆναι· ἐὰν δὲ ὑμεῖς, risked their
σκληροκάρδιοι μένοντες ἢ ἀσθενεῖς τὴν γνώμην διὰ τὸν ἀφωρισμέ- salvation by
νον τοῖς Χριστιανοῖς θάνατον, τῷ ἀληθεῖ συντίθεσθαι μὴ βούλη- building on
made to
θε, ἑαυτοῖς αἵτιοι φανήσεσθε. Καὶ ἐξαπατᾶτε ἑαυτοὺς, ὑπο- Abraham,
without exer-
νόουντες διὰ τὸ εἶναι τοῦ Ἀβραὰμ κατὰ σάρκα σπέρμα πάντως cising his faith
and piety ;
κληρονομήσειν τὰ κατηγγελμένα παρὰ τοῦ Θεοῦ διὰ τοῦ Χριστοῦ since remission
of sins, and
δοθήσεσθαι ἀγαθά. Οὐδεὶς γὰρ οὐδὲν ἐκείνων οὐδαμόθεν λα- the inheri-
tance of
βεῖν ἔχει πλὴν οἱ τῇ γνώμῃ ἐξομοιωθέντες τῇ πίστει τοῦ Ἀβραὰμ, spiritual
blessings,
could only be
obtained by
acknowledg-
ing Christ, and
receiving the
baptism
announced by
Isaiah.

42. γεγέννηται. *Vulgo γεγέννηται.* The emendation, as well as that of γεγεννημένος for γεγεννημένος, is due to Otto; who observes that the correct forms are found in c. 66. It has already been seen that the two verbs are frequently confused. Compare cc. 2. 25. and elsewhere.

47. πειράσομαι καὶ ἐν τούτῳ κ. τ. λ. Justin pursues his argument in cc. 66. 68. 77. 78. 84. In the mean time, see Kidder's *Messiah*; and the Interpp. on the passage. Compare also Iren. Hær. III. 21. 1. Tertul. c. Marc. III. 13. Adv. Jud. c. 9.

XLIV. 1. κατὰ πάντα ἀθῶος ὑ. χ. εὖρ. See on c. 38, 13.

3. διὰ τὸν ἀφ. τ. Χρ. θάνατον. Compare c. 39. *supra*.

8. οὐδὲν ἐκείνων. *Scil. τῶν ἀγαθῶν.* The MSS. and Edd. have οὐδέ ἐκείνων, which the Benedictine editor renders *ne ex illo quidem*, sc. *Abrahami semine*. Thirlby's emendation is fully confirmed by the grammatical construction, and by similar expressions in cc. 25. 26.

9. πλὴν οἱ τῇ γνώμῃ κ. τ. λ. Compare Rom. ix. 6. sqq. Justin, in this passage, distinguishes clearly between the *moral* and *ceremonial* Law, of which

- 10 καὶ ἐπιγνόντες τὰ μυστήρια πάντα· λέγω δὲ ὅτι τις μὲν ἐντολὴ
 εἰς θεοσέβειαν καὶ δικαιοπραξίαν διετέτακτο, τις δὲ ἐντολὴ καὶ
 πρᾶξις ὁμοίως εἴρητο ἢ εἰς μυστήριον τοῦ Χριστοῦ, ἢ διὰ τὸ
 σκληροκάριον τοῦ λαοῦ ὑμῶν. Καὶ ὅτι τοῦτό ἐστιν, ἐν τῷ
 Ἰεζεκιὴλ περὶ τούτου ἀποφαινόμενος ὁ Θεὸς εἶπεν· Ἐὰν Νῶε,
 15 καὶ Ἰακώβ, καὶ Δανιὴλ ἐξαιτήσωνται ἢ υἱοὺς ἢ θυγατέρας, οὐ
 μὴ δοθήσεται αὐτοῖς. Καὶ ἐν τῷ Ἡσαΐα εἰς τοῦτο αὐτὸ ἔφη
 οὕτως· Εἶπε κύριος ὁ Θεός, Καὶ ἐξελεύσονται καὶ ὄψονται τὰ
 κῶλα τῶν παραβεβηκότων ἀνθρώπων· ὁ γὰρ σκώληξ αὐτῶν οὐ
 τελευτήσκει, καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται, καὶ ἔσονται εἰς
 20 ὅρασιν πάσῃ σαρκί. Ὡς τεμόντας ὑμᾶς ἀπὸ τῶν ψυχῶν ὑμῶν
 τὴν ἐλπίδα ταύτην σπουδάσαι δεῖ ἐπιγνῶναι, δι' ἧς ὁδοῦ ἄφεσις
 ὑμῖν τῶν ἁμαρτιῶν γενήσεται, καὶ ἐλπίς τῆς κληρονομίας τῶν κα-
 τηγγελμένων ἀγαθῶν· ἔστι δ' οὐκ ἄλλη ἢ αὕτη, ἥα τοῦτον τὸν
 Χριστὸν ἐπιγνόντες, καὶ λουσάμενοι τὸ ὑπὲρ ἀφέσεως ἁμαρτιῶν
 25 διὰ Ἡσαίου κηρυχθὲν λουτρὸν, ἀναμαρτήτως λοιπὸν ζήσητε.

A digression respecting the salvation of Holy men, who had observed the Mosaic Law. They will be saved, but still through Christ; at whose second coming the wicked will be punished, and the good rewarded everlastingly.

XLV. Καὶ ὁ Τρύφων· Εἰ καὶ ἐγκόπτειν δοκῶ τοῖς λόγοις τοῦ-
 τοῖς οἷς λέγεις ἀναγκαίοις οὖσις ἐξετασθῆναι, ἀλλ' οὖν κατεπέι-
 γοντος τοῦ ἐπερωτήματος, ὃ ἐξετάσαι βούλομαι, ἀνάσχου μου
 πρῶτον.—Κἀγώ· Ὅσα βούλει ἐξέταξε, ὥς σοι ἐπέρχεται· ἐγὼ γάρ

the former, bearing upon the duties of piety and virtue, was immutable; and the latter was given for a temporary purpose, with a typical reference to Christ.

12. ἢ διὰ τὸ σκλ. The disjunctive particle is wanting in the MSS. and most editions; but Otto, at the suggestion of preceding critics, restored it to the text.

14. ἐὰν Νῶε, καὶ Ἰακώβ, κ. τ. λ. From Ezek. xiv. 20. For Ἰακώβ, Sylburg has substituted Ἰωβ, after the original Hebrew and the LXX. That Justin however wrote Ἰακώβ, quoting as usual from memory, seems to be confirmed by the sequel of the argument; and the Benedictine editor suggested that he purposely introduced the name of *Jacob*, more effectually to expose the presumption of his descendants.

16. ἔφη οὕτως· Εἶπε κ. τ. λ. Jebb suggested, and Otto has adopted, the punctuation of the text; which previously stood thus:—ἔφη· Οὕτως εἶπε κ. τ. λ. The reference is to Isai. lxi. 23, 24.

20. ὥς. The Benedictine editor would read ὥστε. Compare however, cc. 35. 74. In like manner ὥς is sometimes followed by an indicative in other writers; of which Otto adduces examples from Hebr. iii. 11. iv. 3. Herod. i. 163. ii. 135.

25. διὰ Ἡσαίου κ. τ. λ. See on cc. 13. 1; 14. 1. Compare also c. 18.

καὶ μετὰ τὰς ἐξετάσεις καὶ ἀποκρίσεις τοὺς λόγους ἀναλαμβάνειν 5
 πείρασομαι καὶ πληροῦν.—Κἀκεῖνος, Εἰπὲ οὖν μοι, ἔφη· Οἱ
 ζήσαντες κατὰ τὸν νόμον τὸν διαταχθέντα διὰ Μωσέως ζήσονται
 ὁμοίως τῷ Ἰακώβ, καὶ τῷ Ἐνῶχ, καὶ τῷ Νῶε, ἐν τῇ τῶν νεκρῶν ἀνασ-
 τάσει, ἢ οὐ;—Κἀγὼ πρὸς αὐτόν· Εἰπόντος μου, ὦ ἄνθρωπε, τὰ
 λελεγμένα ὑπὸ τοῦ Ἰεζεκιήλ, ὅτι κἀν Νῶε, καὶ Δανιήλ, καὶ Ἰακώβ 10
 ἐξαιτήσονται υἱοὺς καὶ θυγατέρας, οὐ δοθήσεται αὐτοῖς, ἀλλ' ἕκασ-
 τος τῇ αὐτοῦ δικαιοσύνῃ δηλονότι σωθήσεται, ὅτι καὶ τοὺς
 κατὰ τὸν νόμον τὸν Μωσέως πολιτευσαμένους ὁμοίως σωθήσεσ-
 θαι εἶπον. Καὶ γὰρ ἐν τῷ Μωσέως νόμῳ τὰ φύσει καλὰ καὶ 15
 εὐσεβῆ καὶ δίκαια νενομοθέτηται πράττειν τοὺς πειθομένους αὐ-
 τοῖς, καὶ πρὸς σκληροκαρδίαν δὲ τοῦ λαοῦ διαταχθέντα γίνεσθαι
 ὁμοίως ἀναγράφαι, ἃ καὶ ἔπραττον οἱ ὑπὸ τὸν νόμον. Ἐπεὶ
 οἱ τὰ καθόλου καὶ φύσει καὶ αἰώνια καλὰ ἐποίουν, εὐάρεστοί
 εἰσι τῷ Θεῷ, καὶ διὰ τοῦ Χριστοῦ τούτου ἐν τῇ ἀναστάσει ὁμοίως 20
 τοῖς προγενομένοις αὐτῶν δικαίοις, Νῶε καὶ Ἐνῶχ καὶ Ἰακώβ,
 καὶ εἴ τινες ἄλλοι γεγόνασι, σωθήσονται σὺν τοῖς ἐπιγνοῦσι τὸν
 Χριστὸν τούτον τοῦ Θεοῦ υἱὸν, ὃς καὶ πρὸ ἑωσφόρου καὶ σελήνης
 ἦν, καὶ διὰ τῆς παρθένου ταύτης τῆς ἀπὸ τοῦ γένους τοῦ Δαβὶδ
 γεννηθῆναι σαρκοποιηθεὶς ὑπέμεινεν, ἵνα διὰ τῆς οἰκονομίας ταύτης 25

XLV. 10. Ἰακώβ. Throughout this chapter also Sylburg. substitutes Ἰωβ for Ἰακώβ; but if on the basis of the citation from Ezekiel, *Enoch* ought also to be excluded. Compare also c. 140. *infra*.

12. τῇ αὐτοῦ δικαιοσύνῃ δ. σ. In saying that every man *will be saved by his own righteousness*, Justin may possibly be understood to have attributed a certain degree of meritoriousness to virtuous actions; but his very argument, that those who lived righteously before as well as after the birth of Christ, were equally saved through him, proves that he did not regard them as the *meritorious cause* of Salvation. Compare cc. 47. 64. and the note on Apol. I. c. 46, 2. See also Bp. Bull's *Judic. Eccl. Cath* c. 2, 14.

15. ἐν τῷ Μ. νόμῳ τὰ φύσει καλὰ κ. τ. λ. Compare Constt. Apost. I. 6. VI. 20. With reference to νόμῳ, the relative in the end of the clause should, in strictness, have been in the singular; but αὐτοῖς may be understood of the *ordinances, προσταγμάσι*, which the mention of the Law itself suggested to the mind of the writer.

23. ὃς καὶ πρὸ ἑωσφόρου καὶ σ. ἦν. Compare Psal. lxi. 5. cx. 3.

25. ἵνα διὰ τῆς οἰκ. ταύτης κ. τ. λ. Compare 1 John iii. 8. Of the theological sense of the term *οἰκονομία*, see Bp. Kaye's *Justin*, p. 61.

ὁ πονήρευσάμενος τὴν ἀρχὴν ὄφεις καὶ οἱ ἐξομοιωθέντες αὐτῷ
 ἄγγελοι καταλυθῶσι, καὶ ὁ θάνατος καταφρονηθῇ, καὶ ἐν τῇ δευτέρᾳ
 αὐτοῦ τοῦ Χριστοῦ παρουσίᾳ ἀπὸ τῶν πιστευόντων αὐτῷ καὶ ἐν
 ἀρέστῳ ζώντων παύσεται τέλεον, ὕστερον μηκέτ' ὦν, ὅταν οἱ μὲν
 30 εἰς κρίσιν καὶ καταδίκην τοῦ πυρὸς ἀπαύστως κολάζεσθαι πεμφθῶσιν,
 οἱ δὲ ἐν ἀπαθείᾳ καὶ ἀφθαρσίᾳ καὶ ἀλνπρίᾳ καὶ ἀθανασίᾳ συνῶσιν.

Although some few of the Mosaic ordinances may still be observed, yet they have never produced the effect for which they were intended, nor contributed to the advancement of true religion and piety.

XLVI. Εὰν δέ τινες καὶ νῦν ζῇν βούλονται φυλάσσοντες τὰ
 διὰ Μωσέως διαταχθέντα, καὶ πιστεύσωσιν ἐπὶ τοῦτον τὸν σταυ-
 ρωθέντα Ἰησοῦν, ἐπιγινόντες ὅτι αὐτός ἐστιν ὁ Χριστὸς τοῦ Θεοῦ,
 καὶ αὐτῷ δέδοται τὸ κρίναι πάντας ἀπλῶς, καὶ αὐτοῦ ἐστιν ἡ αἰώνιος
 βασιλεία, δύνανται καὶ αὐτοὶ σωθῆναι; ἐπυνθάνετό μου.—Κἀγὼ
 πάλιν, Συσκεψόμεθα κἀκεῖνο, εἰ ἔνεστιν, ἔλεγον, φυλάσσειν τὰ διὰ
 Μωϋσέως διαταχθέντα ἅπαντα νῦν.—Κἀκεῖνος ἀπεκρίνατο, Οὐ
 γνωρίζομεν γὰρ ὅτι, ὡς ἔφησ, οὔτε πρόβατον τοῦ πάσχα ἀλλαχόσε
 θύειν δυνατόν, οὔτε τοὺς τῇ νηστείᾳ κελευσθέντας προσφέρεισθαι
 χιμάρους, οὔτε τὰς ἄλλας ἀπλῶς ἀπάσας προσφοράς.—Κἀγὼ,
 Τίνα οὖν, ἃ δυνατόν ἐστι φυλάσσειν, παρακαλῶ, λέγε αὐτός.
 12 πεισθήσῃ γὰρ ὅτι μὴ φυλάσσων τὰ αἰώνια δικαιώματά τις ἢ πράξας

27. καὶ ὁ θάνατος κ. τ. λ. Compare Rev. xxi. 4.

30. ἀπαύστως κολάζεσθαι. See on Apol. I. c. 8, 13.

31. συνῶσιν. Supply τῷ Θεῷ. Apol. II. c. 1. ἐν ἀπαθείᾳ συγγενέσθαι
 τῷ Θεῷ. Compare also Apol. I. c. 10. Hence Otto is correct in retaining the
 preposition before ἀπαθείᾳ, which Stephens proposed to reject.

XLVI. 4. αὐτοῦ ἐστιν ἡ αἰώνιος β. Compare Luke i. 33. See Bp. Bull's
 Judic. Eccl. Cath. c. 6, 13.

8. ὅτι. The MSS. and most edd. have ἔτι. A manifest error, corrected by
 Otto.

— οὔτε πρόβατον τοῦ πάσχα κ. τ. λ. Still the Jews endeavoured to keep
 up the semblance of these observances. See Hilar. in Psal. lviii. 12. Augustin.
 Retract. II. 10. Cyril. Alex. c. Julian. T. ix. p. 305.

11. τίνα οὖν, ἃ δυνατόν ἐστι φ. So Cod. Clar. Edd. Ben. Ott. The vulgar
 reading is ἀδύνατον, which follows Cod. Reg. Jebb would read οὐκ ἀδύνατον, or
 with Thirlby οὐδὲν δυνατόν.

12. τὰ αἰώνια δικαιώματα. It is clear that the epithet αἰώνια must here be
 understood with reference to the opinions of the Jews, who supposed their legal
 ordinances to be of perpetual obligation. Otto observes, after Sylburg and others,
 that Justin is speaking ironically. In the next chapter Justin speaks of τὰς αἰ-
 νίους καὶ φύσει δικαιοπραξίας, as opposed to the temporary enactments of the
 Ceremonial Law. Compare Rom. ii. 14, 15.

σωθῆναι ἐκ παντὸς ἔχει.—Κάκεινος· Τὸ σαββατίζειν λέγω, καὶ τὸ περιτέμεσθαι, καὶ τὸ τὰ ἔμμηνα φυλάσσειν, καὶ τὸ βαπτίζεσθαι ἀψάμενόν τινος ὧν ἀπηγόρευται ὑπὸ Μωσέως, ἢ ἐν συνουσίᾳ 15 γενόμενον.—Κάγῳ ἔφην· Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, καὶ Νῶε, καὶ Ἰὼβ, καὶ εἴ τινες ἄλλοι γεγόνασι πρὸ τούτων ἢ μετὰ τούτους ὁμοίως δίκαιοι, λέγω δὲ καὶ Σάρραν τὴν γυναῖκα τοῦ Ἀβραὰμ, καὶ Ῥεβέκκαν τὴν τοῦ Ἰσαὰκ, καὶ Ῥαχὴλ τὴν τοῦ Ἰακώβ, καὶ Λεὶαν, καὶ τὰς λοιπὰς ἄλλας τὰς τοιαύτας μέχρι τῆς 20 Μωσέως, τοῦ πιστοῦ θεράποντος, μητρὸς, μηδὲν τούτων φυλάσσοντας, εἰ δοκοῦσιν ὑμῖν σωθήσεσθαι;—Καὶ ὁ Τρύφων ἀπεκρίνατο· Οὐ περιετέμνητο Ἀβραὰμ καὶ οἱ μετ' αὐτόν;—Κάγῳ, Ἐπίσταμαι, ἔφην, ὅτι περιετέμνητο Ἀβραὰμ καὶ οἱ μετ' αὐτόν· διὰ τί δὲ ἐδόθη αὐτοῖς ἡ περιτομή, ἐν πολλοῖς τοῖς προλελεγμένοις 25 εἶπον, καὶ εἰ μὴ δυσωπεῖ ὑμᾶς τὰ λεγόμενα, πάλιν ἐξετάσωμεν τὸν λόγον. Ὅτι δὲ μέχρι Μωϋσέως οὐδεὶς ἀπλῶς δίκαιος οὐδὲν ὅλως τούτων, περὶ ὧν ἐζητοῦμεν, ἐφύλαξεν, οὐδὲ ἐντολὴν ἔλαβε φυλάσσειν, πλὴν τὴν ἀρχὴν λαβούσης ἀπὸ Ἀβραὰμ τῆς περιτομῆς, ἐπίστασθε.—Κάκεινος, Ἐπιστάμεθα, ἔφη· καὶ ὅτι σώζονται 30 ὁμολογοῦμεν.—Κάγῳ πάλιν· Διὰ τὸ σκληροκάρδιον τοῦ λαοῦ ὑμῶν πάντα τὰ τοιαῦτα ἐντάλματα νοεῖτε τὸν Θεὸν διὰ Μωσέως ἐντειλάμενον ὑμῖν, ἵνα διὰ πολλῶν τούτων ἐν πάσῃ πράξει πρὸ ὀφθαλμῶν αἰεὶ ἔχητε τὸν Θεόν, καὶ μήτε ἀδικεῖν μήτε ἀσεβεῖν ἀρχησθε. Καὶ γὰρ τὸ κόκκινον βάμμα περιτιθέναι αὐτοῖς ἐνετεί- 35 λατο ὑμῖν, ἵνα διὰ τούτου μὴ λήθῃ ὑμᾶς λαμβάνῃ τοῦ Θεοῦ, καὶ φυλακτήριον ἐν ὑμέσι λεπτοτάτοις γεγραμμένων χαρακτήρων τινῶν, ἃ πάντως ἅγια νοοῦμεν εἶναι, περικεῖσθαι ὑμᾶς ἐκέλευσε, καὶ διὰ τούτων δυσωπῶν ὑμᾶς αἰεὶ μνήμην ἔχειν τοῦ Θεοῦ, ἅμα τε καὶ

15. ἐν συνουσίᾳ. Codd. Reg. Clar. in marg. ἐν οὐσίᾳ.

21. τοῦ πιστοῦ θεράποντος. So again in c. 56, 1. Compare Numb. xii. 7. Hebr. iii. 2. 5.

25. ἐν π. τ. προλελεγμένοις. Namely, in cc. 16. 28.

35. καὶ γὰρ τὸ κόκκινον βάμμα κ. τ. λ. See Numb. xv. 38. sqq. Deut. vi. 6. sqq. For an account of these *fringes* and *phylacteries*, see Jahn's *Biblical Antiquities*, or Horne's *Introduction to the Study of the Scriptures*.

39. ἅμα δὲ καὶ ἐλεγχον κ. τ. λ. The punctuation of Otto has been adopted, whereby ἐλεγχον depends easily upon ἔχειν in the preceding clause, and the un-

- 40 ἔλεγχον ἐν ταῖς καρδίαις ὑμῶν. Οὐδὲ μικρὰν μνήμην ἔχετε τοῦ
 θεοσεβεῖν, καὶ οὐδ' οὕτως ἐπέισθητε μὴ εἰδωλολατρεῖν, ἀλλ', ἐπὶ
 Ἑλίον ὀνομάζων τὸν ἀριθμὸν τῶν μὴ καμψάντων γόνυ τῇ Βάαλ,
 ἑπτακισχιλίους τὸν ἀριθμὸν ὄντας εἶπε, καὶ ἐν τῷ Ἑσαΐα καὶ τὰ
 τέκνα ὑμῶν θυσίαν πεποιηκέναι τοῖς εἰδώλοις ἐλέγχει ὑμᾶς. Ἡμεῖς
 45 δὲ, ὑπὲρ τοῦ μὴ θυσιάζειν οἷς πάσαι ἐθύομεν, ὑπομένομεν τὰς
 ἐσχάτας τιμωρίας, καὶ θανατούμενοι χαίρομεν, πιστεύοντες ὅτι
 ἀναστήσει ἡμᾶς ὁ Θεὸς διὰ τοῦ Χριστοῦ αὐτοῦ, καὶ ἀφθάρτους καὶ
 ἀπαθεῖς καὶ ἀθανάτους ποιήσει· καὶ οὐδὲν συμβάλλεσθαι πρὸς
 δικαιοπραξίαν καὶ εὐσέβειαν τὰ διὰ τὴν σκληροκαρδίαν τοῦ λαοῦ
 50 ὑμῶν διαταχθέντα γινώσκουμεν.

In Justin's opinion, from which, however, many differed, those who acknowledged Jesus as the Messiah, but still observed the Mosaic Law, might be saved; provided it was not regarded as necessary to salvation, or imposed on Gentile converts.

XLVII. Καὶ ὁ Τρύφων πάλιν, Ἐὰν δέ τις, εἰδὼς ὅτι ταῦτα οὕτως ἔχει, μετὰ τοῦ καὶ τοῦτον εἶναι τὸν Χριστὸν ἐπίστασθαι δηλονότι, καὶ πεπιστευκέναι καὶ πείθεσθαι αὐτῷ, βούλεται καὶ ταῦτα φυλάσσειν, σωθήσεται; ἐπυνθάνετο.—Κἀγώ· Ὡς μὲν ἐμοὶ δοκεῖ, ὦ Τρύφων, λέγω ὅτι σωθήσεται ὁ τοιοῦτος, ἐὰν μὴ τοὺς ἄλλους likely conjectures of preceding editors are set aside as nugatory. The MSS. have a comma at ὑμῶν; but the Edd. no point at all.

40. ἔχετε. Sylburg and others would read εἶχετε.

43. ἑπτακισχιλίους. That is, 7000 only. Compare 1 Kings xix. 18. Rom. xi. 4.

— Ἑσαΐα. See Isai. lvii. 5, 6.

45. ὑπομένομεν τὰς ἐσχ. τιμωρίας, κ. τ. λ. See on Apol. i. cc. 11, 9; 25, 7; 39, 15.

XLVII. 5. ἐὰν μὴ τοὺς ἄλλους κ. τ. λ. It will be observed that Justin limits his charitable opinion to those who adhered to the Mosaic institutions through weakness of judgment (διὰ τὸ ἀσθενὲς τῆς γνώμης), while he severely denounces the more violent of the party, who attempted to force the consciences of the Gentile Christians. Of such he deemed the salvation extremely doubtful. In his time, according to Sulpitius Severus (H. S. ii. 31.), *pene omnes Christum Deum sub Legis observatione credebant*; and the more determined Judaizers were extremely bitter against those who rejected their tenets. Some of them even regarded St. Paul as an apostate; and a life of the Apostle was written, in which his zeal against the Law was imputed to his hatred of the High-priest, who had refused to give him his daughter in marriage. See *Iren. Hær. i. 26. Euseb. H. E. iii. 27. Origen. in Jerem. Hom. xviii. 12. Jerom. Comm. in Matt. xii. 2. Theod. Fab. Hær. ii. 1. Epiphan. Hær. xxx. 16.* The moderate opinion of Justin is maintained also by Augustin, under the same restrictions, in a letter to Jerome (Epist. 87.):—*Judæorum sacramenta ideo suscepit celebranda Paulus,*

ἀνθρώπους, λέγω δὴ τοὺς ἀπὸ τῶν ἔθνων διὰ τοῦ Χριστοῦ ἀπὸ
 τῆς πλάνης περιτμηθέντας, ἐκ παντὸς πείθειν ἀγωνίζηται ταῦτα
 αὐτῷ φυλάσσειν, λέγων οὐ σωθήσεσθαι αὐτοὺς, ἐὰν μὴ ταῦτα
 φυλάξωσιν, ὅποιον ἐν ἀρχῇ τῶν λόγων καὶ σὺ ἔπραττες, ἀποφαι-
 νόμενος οὐ σωθήσεσθαι με, ἐὰν μὴ ταῦτα φυλάξω.—Κἀκείνος· 10
 Διὰ τί οὖν εἶπας, Ὡς μὲν ἐμοὶ δοκεῖ, σωθήσεται ὁ τοιοῦτος, εἰ
 μὴ τι εἰσὶν οἱ λέγοντες ὅτι οὐ σωθήσονται οἱ τοιοῦτοι;—Εἰσὶν,
 ἀπεκρινάμην, ὦ Τρύφων, καὶ μηδὲ κοινωνεῖν ὁμιλίας ἢ ἐστίας τοῖς
 τοιούτοις τολμῶντες· οἷς ἐγὼ οὐ συναινός εἰμι. Ἄλλ' ἐὰν αὐτοὶ
 διὰ τὸ ἀσθενὲς τῆς γνώμης καὶ τὰ ὅσα δύνανται νῦν ἐκ τῶν 15
 Μωσέως, ἃ διὰ τὸ σκληροκάρδιον τοῦ λαοῦ νοοῦμεν διατετάχθαι,
 μετὰ τοῦ ἐπὶ τοῦτον τὸν Χριστὸν ἐλπίζειν καὶ τὰς αἰωνίους καὶ
 φύσει δικαιοπραξίας καὶ εὐσεβείας φυλάσσειν βούλωνται, καὶ αἰ-
 ρῶνται συζῆν τοῖς Χριστιανοῖς καὶ πιστοῖς, ὡς προεῖπον, μὴ πεί-
 θοντες αὐτοὺς μήτε περιτέμνεσθαι ὁμοίως αὐτοῖς, μήτε σαββατίζειν, 20
 μήτε ἄλλα ὅσα τοιαῦτά ἐστι τηρεῖν, καὶ προσλαμβάνεσθαι καὶ
 κοινωνεῖν ἀπάντων, ὡς ὁμοσπλάγχνοις καὶ ἀδελφοῖς, δεῖν ἀποφαί-
 νομαι. Ἐὰν δὲ οἱ ἀπὸ τοῦ γένους τοῦ ὑμετέρου πιστεύειν λέγοντες
 ἐπὶ τοῦτον τὸν Χριστὸν, ὦ Τρύφων, ἔλεγον, ἐκ παντὸς κατὰ τὸν
 διὰ Μωσέως διαταχθέντα νόμον ἀναγκάζωσι ζῆν τοὺς ἐξ ἔθνων 25
 πιστεύοντας ἐπὶ τοῦτον τὸν Χριστὸν, ἢ μὴ κοινωνεῖν αὐτοῖς τῆς
 τοιαύτης συνδιαγωγῆς αἰρῶνται, ὁμοίως καὶ τούτους οὐκ ἀποδέχομαι.
 Τοὺς δὲ πειθομένους αὐτοῖς ἐπὶ τὴν ἔννομον πολιτείαν, μετὰ τοῦ

*cum jam Christi esset Apostolus, ut doceret non esse pernicioſa iis, qui ea
 vellent, sicut a parentibus per Legem acceperant, custodire, etiam cum in
 Christo credidissent. Non tamen in eis jam constituerem spem salutis,
 quoniam per dominum Jesum salus ipsa, quæ ipsis sacramentis significabatur,
 advenerat. See Acts xxi. 23. sqq.*

6. λέγω δὴ. Perhaps δὲ, as the more common form. Compare c. 46. 18.

9. ἐν ἀρχῇ τῶν λόγων. Namely, in c. 8.

11. εἰ μὴ τι εἰσὶν κ. τ. λ. Bishop Pearson thinks that εἰ is redundant, and
 would make μὴ the commencement of a new interrogative clause. Perhaps we
 should read μὴ *τινες εἰσὶν οἱ λέγοντες κ. τ. λ.*

22. δεῖν ἀποφαίνομαι. The MSS. and most edd. have ἀποφαίνεσθαι, which
 the Benedictine editor endeavours in vain to defend. Otto has adopted the
 emendation of Sylburg, which is aptly confirmed by Justin's usage in other
 passages, and even twice again in the present chapter.

φυλάσσειν τὴν εἰς τὸν Χριστὸν τοῦ Θεοῦ ὁμολογίαν, καὶ σωθή-
 30 σεσθαι ἴσως ὑπολαμβάνω. Τοὺς δὲ ὁμολογήσαντας καὶ ἐπιγνόντας
 τοῦτον εἶναι τὸν Χριστὸν, καὶ ἡτινιούν αἰτία μεταβάντας ἐπὶ τῇ
 ἔννομον πολιτείαν, ἀρνησαμένους ὅτι οὗτός ἐστιν ὁ Χριστὸς, καὶ
 πρὶν τελευτῆς μὴ μεταγνόντας, οὐδόλως σωθήσεσθαι ἀποφαίνομαι.
 Καὶ τοὺς ἀπὸ τοῦ σπέρματος τοῦ Ἀβραὰμ ζῶντας κατὰ τὸν νόμον,
 35 καὶ ἐπὶ τοῦτον τὸν Χριστὸν μὴ πιστεύοντας πρὶν τελευτῆς τοῦ βίου, οὐ
 σωθήσεσθαι ὁμοίως ἀποφαίνομαι, καὶ μάλιστα τοὺς ἐν ταῖς συναγω-
 γαῖς καταναθεματίσαντας καὶ καταναθεματίζοντας ἐπ' αὐτὸν τοῦτον
 τὸν Χριστὸν, καὶ πάντας τοὺς ἐπ' αὐτὸν πιστεύοντας, ὅπως τύχωσι
 τῆς σωτηρίας, καὶ τῆς τιμωρίας τῆς ἐν τῷ πυρὶ ἀπαλλαγῶσιν. Ἡ γὰρ
 40 χρηστότης καὶ ἡ φιланθρωπία τοῦ Θεοῦ καὶ τὸ ἄμετρον τοῦ πλούτου
 αὐτοῦ τὸν μετανοοῦντα ἀπὸ τῶν ἁμαρτημάτων, ὡς δι' Ἰεζεκιήλ μηνύει,
 ὡς δίκαιον καὶ ἀναμάρτητον ἔχει· καὶ τὸν ἀπὸ εὐσεβείας καὶ
 δικαιοπραξίας μετατιθέμενον ἐπὶ ἀδικίαν καὶ ἀθεότητα, ὡς ἁμαρτωλὸν
 καὶ ἄδικον καὶ ἀσεβῆ ἐπίσταται. Διὸ καὶ ὁ ἡμέτερος κύριος Ἰησοῦς
 45 Χριστὸς εἶπεν· Ἐν οἷς ἂν ὑμᾶς καταλάβω, ἐν τούτοις καὶ κρινῶ.

36. τοὺς ἐν τ. σ. καταναθεματίσαντας κ. τ. λ. See above, on c. 16, 22.

38. καὶ πάντας τοὺς ἐπ' αὐτὸν πιστεύοντας, ὅπως κ. τ. λ. There is mani-
 festly some defect in the common text, καὶ πᾶν ὅπως τύχωσι κ. τ. λ., which seems
 indeed to be indicated in Cod. Clar. by a point after πᾶν. Without mentioning
 other conjectures, suffice it to give those of Sylburg and Otto; of whom the former
 suggests καταναθεματίζοντας τοὺς ἐπ' αὐτὸν. τ. τ. X. πιστεύοντας, καὶ πᾶν
 πράττοντας ὅπως κ. τ. λ.: and the latter, simply καταναθεματίζοντας ἐπ' α. τ.
 τ. X. πιστεύοντας, ὅπως κ. τ. λ. Neither of them, however, alter the text.
 To remove an obvious *lacuna*, it has been thought expedient to make the
 slight insertion, which seems to be justified by the parallel places in cc. 16.
 96. 108.

39. ἡ γὰρ χρηστότης κ. τ. λ. Compare Rom. ii. 4.

41. δι' Ἰεζεκιήλ. See Ezek. xxxiii. 12. sqq.

42. καὶ δικαιοπραξίας. Vulgo ἡ. Thirlby's suggestion has been adopted.

44. ἐν οἷς ἂν ὑμᾶς κ. τ. λ. This saying is also quoted by Clement of Alex-
 andria (*Quis div. salv.* c. 40.); but without referring it expressly to Christ. It is
 obviously built upon Ezek. viii. 3. 8. xviii. 30. xxiv. 14. xxxiii. 20. Grabe and
 others suppose that it was obtained by Justin from the apocryphal Gospel accord-
 ing to the Hebrews; and Bishop Kaye (p. 150.), that it had been handed down by
 tradition, like that recorded in Acts xx. 35. May it not be, as Otto suggests, an
 inaccurate quotation of John viii. 46. καθὼς ἀκούω, κρινῶ?

XLVIII. Καὶ ὁ Τρύφων, Καὶ περὶ τούτων ὅσα φρονεῖς ἀκη- ^{we have heard} Another digression respecting the truth of the Messiahship of Jesus, even though he were only, as the Jews suppose, a mere man.
 κόαμεν, εἶπεν. Ἀναλαβὼν οὖν τὸν λόγον, ὅθεν ἐπαύσω, πέραινε· παράδοξός τις γάρ ποτε καὶ μὴ δυνάμενος ὅλως ἀποδειχθῆναι δοκεῖ μοι εἶναι· τὸ γὰρ λέγειν σε προϋπάρχειν Θεὸν ὄντα πρὸ αἰώνων τοῦτον τὸν Χριστὸν, εἴτα καὶ γεννηθῆναι ἄνθρωπον γενόμενον ὑπομεῖναι, καὶ ὅτι οὐκ ἄνθρωπος ἐξ ἀνθρώπου, οὐ μόνον παράδοξον δοκεῖ μοι εἶναι, ἀλλὰ καὶ μωρόν.—Κἀγὼ πρὸς ταῦτα ἔφην· Οἶδ' ὅτι παράδοξος ὁ λόγος δοκεῖ εἶναι, καὶ μάλιστα τοῖς ἀπὸ τοῦ γένους ὑμῶν, οἵτινες τὰ τοῦ Θεοῦ οὔτε νοῆσαι οὔτε ποιῆσαι ποτε βεβούλησθε, ἀλλὰ τὰ τῶν διδασκάλων ὑμῶν, ὡς αὐτὸς ὁ Θεὸς βοᾷ. 10
 Ἦδη μέντοι, ὦ Τρύφων, εἶπον, οὐκ ἀπόλλυται τὸ τοῦτον εἶναι Χριστὸν τοῦ Θεοῦ, ἐὰν ἀποδείξαι μὴ δυνώμαι ὅτι καὶ προϋπῆρχεν υἱὸς τοῦ ποιητοῦ τῶν ὅλων, Θεὸς ὢν, καὶ γεγέννηται ἄνθρωπος διὰ τῆς παρθένου. Ἀλλὰ ἐκ παντὸς ἀποδεικνυμένου ὅτι οὗτός ἐστιν

XLVIII. 3. ποτε. This adverb is altogether redundant, and should probably be ejected from the text.

4. προϋπάρχειν Θεὸν ὄντα τὸν Χρ. Of Justin's opinion respecting Christ's eternal pre-existence, see Bishop Kaye's Account of him, p. 58, and note.

6. ἐξ ἀνθρώπου. Fortasse ἐξ ἀνθρώπων, ut paulo infra, et c. 49. OTTO. See on Apol. I. c. 54, 34.

10. ὡς αὐτὸς ὁ Θεὸς βοᾷ. See Isai. xxix. 13.

11. οὐκ ἀπόλλυται τὸ τοῦτον εἶναι κ. τ. λ. This passage has been frequently adduced to prove that Justin regarded the doctrine of the Divinity of Christ as a matter of indifference, and that Christians in his time did not abstain from communion with those who believed our Lord to be a mere man. Now it is manifest, not only from his other writings, but from the tenor of his argument throughout this very Dialogue, that he was particularly earnest in establishing the proof that in Christ dwelt all the fulness of the Godhead; so that he is doubtless here arguing with the Jew on his own principles, that, even should he fail in overcoming his inveterate prejudices on this point, it must still be admitted that Jesus is the Christ. His object is to force Trypho to the acknowledgement of the Messiahship of Jesus, even though only a human being; forasmuch as the Jews of his day, as he asserts in the beginning of the next chapter, expected that their Messiah would be merely man of man. Respecting this opinion of the Jews in the second century, and Justin's testimony to the fact, see a learned and important note by Bp. Kaye (pp. 28. sqq.).—For τοῦτον, the vulgar reading is τοιοῦτον. Otto properly received the emendation, of which other editors have seen the necessity, into the text. It is due to Grotius. See his note on Luke xxiii. 35.

- 15 ὁ Χριστὸς ὁ τοῦ Θεοῦ, ὅστις οὗτος ἔσται, ἐὰν δὲ μὴ ἀποδεικνύω
 ὅτι προὔπηρχε καὶ γεννηθῆναι ἄνθρωπος ὁμοιοπαθὴς ἡμῖν, σάρκα
 ἔχων, κατὰ τὴν τοῦ πατρὸς βορλὴν ὑπέμεινεν, ἐν τούτῳ πεπλα-
 νῆσθαι με μόνον λέγειν δίκαιον, ἀλλὰ μὴ ἀρνεῖσθαι ὅτι οὗτος
 20 ἔστιν ὁ Χριστὸς, ἐὰν φαίνεται ὡς ἄνθρωπος ἐξ ἀνθρώπων γεννη-
 θεὶς, καὶ ἐκλογῇ γενόμενος εἰς τὸ Χριστὸν εἶναι ἀποδεικνύηται.
 Καὶ γὰρ εἰσὶ ^{some} τινες, ^{I said} ὧ φίλοι, ^{from} ἔλεγον, ^{note} ἀπὸ τοῦ ἡμετέρου γένους
 ὁμολογούντες αὐτὸν Χριστὸν εἶναι, ἄνθρωπον δὲ ἐξ ἀνθρώπων
 γενόμενον ἀποφαινόμενοι· οἷς οὐ συντίθεμαι, οὐδ' ἂν πλείστοι
 ταῦτά μοι δοξάσαντες εἶποιεν, ἐπειδὴ οὐκ ἀνθρωποῖς διδάγμασι
 25 κεκελευσμεθα ὑπ' αὐτοῦ τοῦ Χριστοῦ πείθεσθαι, ἀλλὰ τοῖς διὰ
 τῶν μακαρίων προφητῶν κηρυχθεῖσι καὶ δι' αὐτοῦ διδαχθεῖσι.

To Trypho's objection that Elias had not yet appeared as the Messiah's forerunner, Justin replies that the prophecy to that effect had been fulfilled in John the Baptist as the forerunner of his first advent, and that before his second Elias would personally re-appear.

XLIX. Καὶ ὁ Τρύφων, Ἐμοὶ μὲν δοκοῦσιν, εἶπεν, οἱ λέγοντες ἄνθρωπον γεγονέναι αὐτὸν, καὶ κατ' ἐκλογὴν κεχρίσθαι, καὶ Χριστὸν γεγονέναι, πιθανώτερον ὑμῶν λέγειν τῶν ταῦτα ἅπερ φῆς λεγόντων· καὶ γὰρ πάντες ἡμεῖς τὸν Χριστὸν ἄνθρωπον ἐξ ἀνθρώπων προσδοκῶμεν γενήσεσθαι, καὶ τὸν Ἥλιαν χρίσαι αὐτὸν ἐλθόντα. Ἐὰν δὲ οὗτος φαίνεται ὡς ὁ Χριστὸς, ἄνθρωπον μὲν ἐξ ἀνθρώπων γενόμενον ἐκ παντὸς ἐπίστασθαι δεῖ· (ἐκ δὲ τοῦ μηδὲ Ἥλιαν ἐληλυθέναι) οὐδὲ τοῦτον ἀποφαίνομαι εἶναι. — Κάγώ πάλιν ἐπυ-

15. ὅστις οὗτος ἔσται. *Hoc est, sive Θεὸς sive ἄνθρωπος ἐξ ἀνθρώπων.*
 OTTO. In the next clause, the particle δὲ is redundant, as in c. 45, 18; and elsewhere frequently in Justin.

18. ἀλλὰ μὴ. *Sc. δίκαιον.* OTTO.

20. ἐκλογῇ. Equivalent with κατ' ἐκλογὴν, in the beginning of the next chapter. The reading of the MSS. and most editions, ἐκλογῇ γ. εἰς τὸν Χρ. εἶναι, is manifestly corrupt; so that the emendation, partly after Stephens and partly after Thirlby, was properly received by Otto.

21. τινες ἀπὸ τοῦ ἡμετέρου γ. The Ebionites are meant; and as they were a Judaizing sect, Bishop Bull would read ὑμετέρου. But the Heretics generally went by the common name of *Christians*. Compare cc. 35. 82. Apol. i. c. 26.

23. οὐδ' ἂν πλείστοι κ. τ. λ. See *Introduct. to Apol. i.* pp. 11, 12; and Bishop Kaye's Justin, p. 61, note.

XLIX. 2. ἄνθρωπον. Thirlby would add ἐξ ἀνθρώπων.

3. Χριστὸν γεγονέναι. That is, says Otto, after his baptism. Compare Theodoret. *Hæc. lab. ii. 1.*

5. χρίσαι. *Aoristum pro fut. χρίσειν.* SYLBURG.

8. εἶναι. *Scil. τὸν Χριστόν.*

θόμην αὐτοῦ· Οὐχὶ Ἑλίαν φησὶν ὁ λόγος διὰ Ζαχαρίου ἐλεύσεσθαι
 πρὸ τῆς ἡμέρας τῆς μεγάλης καὶ φοβερᾶς ταύτης τοῦ κυρίου; 10
 —Κάκεϊνος ἀπεκρίνατο· Μάλιστα.—Ἐὰν οὖν ὁ λόγος ἀναγ-
 κάξῃ ὁμολογεῖν, ὅτι δύο παρουσαὶ τοῦ Χριστοῦ προεφητεύοντο
 γενησόμεναι, μία μὲν, ἐν ᾗ παθητὸς καὶ αἷμος καὶ αἰδίδης φανή-
 σεται, ἡ δὲ ἑτέρα, ἐν ᾗ καὶ ἔνδοξος καὶ κριτῆς ἀπάντων ἐλεύσεται,
 ὥς καὶ ἐν πολλοῖς τοῖς προλελεγμένοις ἀποδέδεικται, οὐχὶ τῆς 15
 φοβερᾶς καὶ μεγάλης ἡμέρας, τουτέστι τῆς δευτέρας παρουσίας
 αὐτοῦ, πρόοδον γενήσεσθαι τὸν Ἑλίαν νοήσομεν τὸν λόγον τοῦ
 Θεοῦ κεκηρυχέναι; —Μάλιστα, ἀπεκρίνατο.—Καὶ ὁ ἡμέτερος
 οὖν κύριος, ἔφην, τοῦτο αὐτὸ ἐν τοῖς διδάγμασιν αὐτοῦ 20
 παρέδωκε γενησόμενον, εἰπὼν καὶ Ἑλίαν ἐλεύσεσθαι· καὶ
 ἡμεῖς τοῦτο ἐπιστάμεθα γενησόμενον, ὅταν μέλλῃ ἐν δόξῃ ἐξ οὐ-
 ρανῶν παραγίνεσθαι ὁ ἡμέτερος κύριος Ἰησοῦς Χριστὸς, οὗ καὶ
 τῆς πρώτης φανερώσεως κῆρυξ προῆλθε τὸ ἐν Ἑλίᾳ γενόμενον
 πνεῦμα τοῦ Θεοῦ, ἐν Ἰωάννῃ, τῷ γενομένῳ ἐν τῷ γένει ὑμῶν 25
 προφήτῃ, μεθ' ὃν οὐδεὶς ἕτερος λοιπὸς παρ' ὑμῶν ἐφάνη προφή-
 τῃς· ὅστις ἐπὶ τὸν Ἰορδάνην ποταμὸν καθεζόμενος ἐβόα, Ἐγὼ
 μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν· ἥξει δὲ ὁ ἰσχυρότερός
 μου, οὗ οὐκ εἰμι ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς

9. Ζαχαρίου. Quoting as usual from memory, Justin here attributes to Zechariah a prediction, which is found in Malach. iv. 5.

15. τοῖς προλελεγμένοις. See cc. 14. 32.

21. εἰπὼν καὶ Ἑλ. ἐλεύσεσθαι. Namely, in Matt. xvii. 11. Respecting the fulfilment of the prophecy of Malachi in the person of John the Baptist, see the Commentators generally, and my *Analecta Theologica*, on Matt. xi. 14. The early Fathers, however, attached a twofold import to the prediction, alleging that as the Baptist had been the forerunner of the *first*, so would Elias himself precede the *second coming* of the Messiah. Thus Lactantius (fragm. de Judic. extr.):—*In illo itaque iudicio, vel circa id iudicium, has res didicimus esse venturas; Heliam Thesbiten* &c. Some good remarks on this subject will also be found in Bp. Kidder.

24. τὸ ἐν Ἑλίᾳ γ. πνεῦμα τοῦ Θεοῦ. Compare Luke. i. 17.

26. μεθ' ὃν οὐδεὶς ἕτερος κ. τ. λ. See further in cc. 51. 87. There is much probability in Thirlby's conjecture that λοιπὸν is here the true reading.

27. ἐγὼ μὲν ὑμᾶς βαπτίζω κ. τ. λ. Compare Matt. iii. 11, 12. Luke iii. 16, 17.

- 30 βαπτίσει ἐν πνεύματι ἀγίῳ καὶ πυρὶ. Οὐδὲ τὸ πτύον αὐτοῦ ἐν τῇ
 χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ τὸν σῖτον συν-
 ἄξει εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρόν κατακαύσει πυρὶ ἀσβέστίῳ.
 Καὶ τοῦτον αὐτὸν τὸν προφήτην συνεκεκλείκει ὁ βασιλεὺς ὑμῶν
 Ἡρώδης εἰς φυλακὴν, καὶ γενεσίῳν ἡμέρας τελουμένης, ὀρχουμέ-
 35 νης τῆς ἑξαδελφῆς αὐτοῦ τοῦ Ἡρώδου εὐαρέστως αὐτῷ, εἴ-
 πεν αὐτῇ αἰτήσασθαι ὃ ἂν βούληται. Καὶ ἡ μήτηρ τῆς παιδὸς
 ὑπέλαβεν αὐτῇ αἰτήσασθαι τὴν κεφαλὴν Ἰωάννου τοῦ ἐν τῇ φυλα-
 κῇ· καὶ, αἰτησάσης, ἐπεμψε, καὶ ἐπὶ πύνακι ἐναχθῆναι τὴν κεφα-
 λὴν Ἰωάννου ἐκέλευσε. Διὸ καὶ ὁ ἡμέτερος Χριστὸς εἰρῇκει ἐπὶ
 40 γῆς τότε τοῖς λέγουσι πρὸ τοῦ Χριστοῦ Ἠλίαν δεῖν ἔλθειν· Ἠλίας
 μὲν ἐλεύσεται καὶ ἀποκαταστήσει πάντα· λέγω δὲ ὑμῖν ὅτι Ἠλίας
 ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτὸν, ἀλλ' ἐποίησαν αὐτῷ ὅσα
 ἠθέλησαν. Καὶ γέγραπται, ὅτι τότε συνῆκαν οἱ μαθηταὶ ὅτι
 περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.—Καὶ ὁ Τρύφων·
 45 Καὶ τοῦτο παράδοξον λέγειν μοι δοκεῖς, ὅτι τὸ ἐν Ἠλίᾳ τοῦ
 Θεοῦ γενόμενον προφητικὸν πνεῦμα καὶ ἐν Ἰωάννῃ γέγονε.—
 Κἀγὼ πρὸς ταῦτα· Οὐ δοκεῖ σοι ἐπὶ Ἰησοῦν, τὸν τοῦ Ναυῆ,
 τὸν διαδεξάμενον τὴν λαογησίαν μετὰ Μωσέα, τὸ αὐτὸ γεγονέναι,
 ὅτε ἐρρέθη τῷ Μωσεῖ ἐπιθεῖναι τῷ Ἰησοῦ τὰς χεῖρας, εἰπόντος
 50 αὐτοῦ τοῦ Θεοῦ, Κἀγὼ μεταθήσω ἀπὸ τοῦ πνεύματος τοῦ ἐν σοὶ
 ἐπ' αὐτόν;—Κἀκέινος· Μάλιστα.—Ὡς οὖν, φημί, ἔτι ὄντος
 τότε ἐν ἀνθρώποις τοῦ Μωσέως, μετέθηκεν ἐπὶ τὸν Ἰησοῦν ὁ

33. καὶ τοῦτον αὐτὸν κ. τ. λ. See the account in Matt. xiv. 3. sqq. Mark vi. 17. sqq. Luke iii. 20. In some edd. ἐξ ἀδελφῆς is incorrectly separated. Probably τοῦ Ἡρώδου is an interpolation, though it is by no means certain that Justin may not have hastily written it; and ἐναχθῆναι should perhaps be substituted for ἐναχθῆναι from the Gospel narratives.

40. Ἠλίας μὲν ἐλεύσεται κ. τ. λ. From Matt. xvii. 11. sqq.

45. τὸ ἐν Ἠλίᾳ τοῦ Θεοῦ κ. τ. λ. Possibly τοῦ Θεοῦ should be transposed, so as to fall between the words προφητικὸν and πνεῦμα. Compare line 23 *supra*. There is however a similar misarrangement in c. 43.

49. ὅτε ἐρρέθη κ. τ. λ. Justin seems here to mix up what is said of Joshua the son of Nun, called by the LXX. Ἰησοῦς ὁ τοῦ Ναυῆ, with the word of God respecting the 70 elders. Compare Numb. xxvii. 18, 20. Dent. xxxiv. 9. with Numb. xi. 17. Joshua is also called Jesus in Acts vii. 45. Heb. iv. 8.

Θεὸς ἀπὸ τοῦ ἐν Μωσεῖ πνεύματος, οὕτως καὶ ἀπὸ τοῦ Ἑλλίου ἐπὶ τὸν Ἰωάννην ἔλθειν ὁ Θεὸς δυνατὸς ἦν ποιῆσαι, ὡς ὥσπερ ὁ Χριστὸς τῇ πρώτῃ παρουσίᾳ ἄδοξος ἐφάνη, οὕτως καὶ τοῦ 55 πνεύματος τοῦ ἐν Ἑλλίᾳ πάντοτε καθαρεύοντος, ὡς τοῦ Χριστοῦ, ἄδοξος ἡ πρώτη παρουσία νοηθῇ. Κρυφία γὰρ χειρὶ ὁ κύριος πολεμεῖν τὸν Ἀμαλῆκ εἴρηται, καὶ ὅτι ἔπεσεν ὁ Ἀμαλῆκ οὐκ ἀρνήσεσθε. Εἰ δὲ ἐν τῇ ἐνδόξῳ παρουσίᾳ τοῦ Χριστοῦ πολεμηθήσεσθαι τὸν Ἀμαλῆκ μόνον λέγεται, ποῖος καρπὸς ἔσται 60 τοῦ λόγου, ὃς φησι, Κρυφία χειρὶ ὁ Θεὸς πολεμεῖ τὸν Ἀμαλῆκ; Νοῆσαι δύνασθε ὅτι κρυφία δύναμις τοῦ Θεοῦ γέγονε τῷ σταυρωθέντι Χριστῷ, ὃν καὶ τὰ δαιμόνια φρίσσει, καὶ πᾶσαι ἀπλῶς αἱ ἀρχαὶ καὶ ἐξουσίαι τῆς γῆς.

L. Καὶ ὁ Τρύφων· Ἐοικὰς μοι ἐκ πολλῆς προστρίψεως τῆς Isaiah's prophecy respect- πρὸς πολλοὺς περὶ πάντων τῶν ζητουμένων γεγονέναι, καὶ διὰ ing the τοῦτο ἐτοίμως ἔχειν ἀποκρίνεσθαι πρὸς πάντα, ἃ ἂν ἐπερωτη- Messiah's θῇς. Ἀποκρίναι οὖν μοι πρότερον, πῶς ἔχεις ἀποδείξει ὅτι Fore-runner. καὶ ἄλλος Θεὸς παρὰ τὸν ποιητὴν τῶν ὄλων, καὶ τότε ἀποδείξεις 5 ὅτι καὶ γεννηθῆναι διὰ τῆς παρθένου ὑπέμεινε.—Κἀγὼ ἔφην· Πρότερόν μοι συγχώρησον εἰπεῖν λόγους τινὰς ἐκ τῆς Ἡσαίου προφητείας τοὺς εἰρημένους περὶ τῆς προελεύσεως, ἣν προελή-

56. τοῦ ἐν Ἑλλίᾳ πάντοτε καθαρεύοντος. *Qui semper in Elia purus existebat, id est, minime læsus aut violatus fuit hac communicatione.* ED. BEN. It is also at the suggestion of the same critic, that the particle ὡς, which the MSS. and most edd. have omitted, is inserted before τοῦ Χριστοῦ.

57. κρυφία γὰρ χειρὶ κ. τ. λ. This citation from Exod. xvii. 16., though it agrees with the LXX., is not in accordance with the original Hebrew; and its application, so far as it can be fathomed, is sufficiently fanciful. Justin would seem to regard the war with Amalek as typical of Christ's spiritual conflict with his enemies, whom he subdued by the divine power, secretly working in him during his first advent in humility.

62. νοῆσαι δύνασθε κ. τ. λ. Sylburg and others would insert οὖν after νοῆσαι.

L. 2. περὶ πάντων τῶν ζ. γ. Thirlby proposes, but not with confidence, either to read ἐμπειρος instead of περὶ, or ἐν πολλῇ προστρίψει τῇ π. π. for ἐκ πολλῆς κ. τ. λ. It is far more likely that γεγονέναι has been written for γινῶναι or ἐγνώκεναι, unless indeed γίγνεσθαι περὶ τινος may signify *to be master of a subject*.

4. ἀποκρίναι. So Sylburg, and Otto. *Vulgo ἀπόκρινε.*

8. ἦν προελήλυθεν κ. τ. λ. Bp. Pearson reads ἦς.

λυθεν αὐτοῦ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τούτου Ἰωάννης
 10 ὁ βαπτιστὴς καὶ προφήτης γενόμενος.—Κἀκείνος· Συγχωρῶ.—
 Κἀγὼ εἶπον· Ἡσαΐας οὖν περὶ τῆς Ἰωάννου προελεύσεως οὕ-
 τως προεῖπε· Καὶ εἶπεν Ἐζεκίας πρὸς Ἡσαΐαν, Ἀγαθὸς ὁ λόγος
 κυρίου, ὃν ἐλάλησε· Γενέσθω εἰρήνη καὶ δικαιοσύνη ἐν ταῖς ἡμέ-
 ραις μου. Καὶ Παρακαλεῖτε τὸν λαόν· ἱερεῖς, λαλήσατε εἰς
 15 τὴν καρδίαν Ἱερουσαλὴμ, καὶ παρακαλέσατε αὐτήν, ὅτι ἐπλήσθη
 ἡ ταπείνωσις αὐτῆς· λέλυται αὐτῆς ἡ ἁμαρτία, ὅτι ἐδέξατο ἐκ χει-
 ρὸς κυρίου διπλὰ τὰ ἁμαρτήματα αὐτῆς. Φωνὴ βοῶντος ἐν τῇ ἐρή-
 μῳ, Ἑτοιμάσατε τὰς ὁδοὺς κυρίου, εὐθείας ποιεῖτε τὰς τρίβους
 τοῦ Θεοῦ ἡμῶν. Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος, καὶ
 20 βουνὸς ταπεινωθήσεται, καὶ ἔσται πάντα τὰ σκολιὰ εἰς εὐθείαν, καὶ
 ἡ τραχεῖα εἰς ὁδοὺς λείας· καὶ ὀφθήσεται ἡ δόξα κυρίου, καὶ ὄψε-
 ται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ, ὅτι κύριος ἐλάλησε. Φωνὴ
 λέγοντος, Βόησον. Καὶ εἶπον, Τί βοήσω; Πᾶσα σὰρξ χόρτος, καὶ
 πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου. Ἐξηράνθη ὁ χόρτος, καὶ
 25 τὸ ἄνθος αὐτοῦ ἐξέπεσε, τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα.
 Ἐπ' ὅρους ὑψηλοῦ ἀνάβηθι, ὁ εὐαγγελιζόμενος Σιών· ὕψωσον
 τῇ ἰσχυί τὴν φωνήν σου, ὁ εὐαγγελιζόμενος Ἱερουσαλὴμ. Ὑψώ-
 σατε, μὴ φοβεῖσθε. Εἶπον ταῖς πόλεσιν Ἰουδα, Ἰδοὺ ὁ Θεὸς
 ὑμῶν· κύριος ἰδοὺ μετ' ἰσχύος ἔρχεται, καὶ ὁ βραχίων μετὰ κυρίας
 30 ἔρχεται. Ἰδοὺ ὁ μισθὸς μετ' αὐτοῦ, καὶ τὸ ἔργον ἐναντίον αὐτοῦ.
 Ὡς ποιμὴν ποιμανεῖ τὸ ποίμνιον αὐτοῦ, καὶ τῷ βραχίονι συνάξει
 ἄρνας, καὶ τὴν ἐν γαστρὶ ἔχουσιν παρακαλέσει. Τίς ἐμέτρησε τῇ
 χειρὶ τὸ ὕδωρ, καὶ τὸν οὐρανὸν σπιθαμῇ, καὶ πᾶσαν τὴν γῆν δρα-
 κί; Τίς ἔστησε τὰ ὄρη σταθμῷ, καὶ τὰς νάπας ζυγῷ; Τίς ἔγνω νοῦν
 35 κυρίου, καὶ τίς αὐτοῦ σύμβουλος ἐγένετο, ὃς συμβιβάσει αὐτόν;
 *Ἡ πρὸς τίνα συνεβουλεύσατο, καὶ συνεβίβασεν αὐτόν; *Ἡ τίς ἔδει-
 ξεν αὐτῷ κρίσιν; *Ἡ ὁδὸν συνέσεως τίς ἐγνώρισεν αὐτῷ; Πάντα
 τὰ ἔθνη ὡς σταγὼν ἀπὸ κάδου, καὶ ὡς ῥοπὴ ζυγοῦ ἐλογίσθησαν,
 καὶ ὡς πτύελος λογισθήσονται. Ὁ δὲ Λίβανος οὐχ ἱκανὸς εἰς

12. καὶ εἶπεν Ἐζεκίας κ. τ. λ. From Isai. xxxix. 8. xl. 1. sqq. Compare Matt. iii. 3. Luke iii. 4. sqq.

28. εἶπον. Imperat. 2. sing. Aor. 1.

39. ἱκανός. Vulgo ἱκανώς. The correction is properly applied by Sylburg and Otto.

καῦσιν, καὶ τὰ τετράποδα οὐχ ἱκανὰ εἰς ὀλοκάρπωσιν, καὶ πάντα 40
τὰ ἔθνη οὐθέν, καὶ εἰς οὐδὲν ἐλογίσθησαν.

LI. Καὶ, πανσαμένον μου, εἶπεν ὁ Τρύφων· Ἀμφίβολοι μὲν Proof that the
prophecy was
fulfilled in
John the
Baptist.
πάντες οἱ λόγοι τῆς προφητείας ἦν φῆς σὺ, ὦ ἄνθρωπε, καὶ οὐδὲν
τμητικὸν εἰς ἀπόδειξιν, οὐπερ βούλει ἀποδείξαι, ἔχοντες.—Κἀγὼ
ἀπεκρινάμην· Εἰ μὲν μὴ ἐπαύσαντο καὶ οὐκέτι ἐγένοντο οἱ προ-
φήται ἐν τῷ γενεῖ ὑμῶν, ὦ Τρύφων, μετὰ τοῦτον τὸν Ἰωάννην, 5
δῆλον ὅτι ἂν λέγω εἰς Ἰησοῦν τὸν Χριστὸν ἵσως ἀμφίβολα ἐνοεῖτε
εἶναι τὰ λεγόμενα. Εἰ δὲ Ἰωάννης μὲν προελήλυθε βοῶν τοῖς
ἀνθρώποις μετανοεῖν, καὶ Χριστὸς, ἔτι αὐτοῦ καθεζομένου ἐπὶ τοῦ
Ἰορδάνου ποταμοῦ, ἐπελθὼν ἔπαυσέ τε αὐτὸν τοῦ προφητεύειν καὶ
βαπτίζειν, καὶ εὐηγγελίζετο καὶ αὐτὸς λέγων ὅτι ἐγγὺς ἐστὶν ἡ 10
βασιλεία τῶν οὐρανῶν, καὶ ὅτι δεῖ αὐτὸν πολλὰ παθεῖν ἀπὸ τῶν
γραμματέων καὶ Φαρισαίων καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ
ἀναστῆναι, καὶ πάλιν παραγενήσεσθαι ἐν Ἱερουσαλὴμ, καὶ τότε
τοῖς μαθηταῖς αὐτοῦ συμπιεῖν πάλιν καὶ συμφαγεῖν, καὶ ἐν τῷ
μεταξὺ τῆς παρουσίας αὐτοῦ χρόνῳ, ὡς προέφην, γενήσεσθαι 15
ἱερεῖς καὶ ψευδοπροφήτας ἐπὶ τῷ ὀνόματι αὐτοῦ προεμήνυσσε, καὶ
οὕτω φαίνεται ὄντα,—πῶς ἔτι ἀμφιβάλλειν ἐστίν, ἔργῳ πεισ-
θῆναι ὑμῶν ἐχόντων; Εἰρήκει δὲ περὶ τοῦ μηκέτι γενήσεσθαι ἐν
τῷ γενεῖ ὑμῶν προφήτην, καὶ περὶ τοῦ ἐπιγυνῶναι ὅτι ἡ πάλαι
κηρυττομένη ὑπὸ τοῦ Θεοῦ καινὴ διαθήκη διαταχθήσεσθαι ἤδη 20

LI. 6. ἐνοεῖτε. The Benedictine editor would read ἐνοεῖτο, and certainly
there appears to be some latent corruption in the text. Thirlby regards the words
δῆλον ὅτι ἂν λέγω εἰς Ἰ. τ. X. as a glossarial interpolation.

9. ἐπαυσέ τε αὐτὸν τοῦ π. καὶ β. See *infra*, c. 87; and compare Tertull.
c. Marc. iv. 18.

10. λέγων ὅτι ἐγγὺς ἐστὶν κ. τ. λ. See Matt. iv. 17. xvi. 21. xxiv. 11. sqq.
It has been thought that the clause καὶ πάλιν παραγενήσεσθαι ἐν Ἱερ. κ. τ. λ.
refers to the Millenarian reign of Christ at Jerusalem. See below, c. 80.

15. ὡς προέφην. See above, c. 35. Hence, for ἱερεῖς, Thirlby, with some
reason, would read αἱρέσεις. At all events, ψευδῆς are intended.

18. εἰρήκει δὲ κ. τ. λ. The adverb οὕτως, at the end of the clause, belongs
here. Besides other errors in the common punctuation, the words of Christ which
follow commence thus, οὕτως ὁ νόμος κ. τ. λ. The reference is to Matt. xi. 12. sqq.
Luke xvi. 16. Moreover, the reading of the MSS. is εἰρήκειν. Of καινὴ διαθήκη,
as a title applied to Christ, see above, on c. 11, 15.

τότε παρῆν, τουτέστιν αὐτὸς ὦν ὁ Χριστὸς, οὕτως· Ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου τοῦ βαπτιστοῦ· ἐξότου ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασται ἀρπάζουσιν αὐτήν. Καὶ εἰ θέλει δέξασθαι, αὐτὸς ἐστὶν Ἡλίας ὁ μέλλων ἔρχεσθαι. Ὁ ἔχων ὧτα

25 ἀκούειν, ἀκουέτω.

It appears also from the prediction of Jacob, that the Messiah must have come, since the Jews were no longer an independent people.

- LII. Καὶ διὰ Ἰακώβ δὲ τοῦ πατριάρχου προεφητεύθη ὅτι δύο τοῦ Χριστοῦ παρουσίαι ἔσονται, καὶ ὅτι ἐν τῇ πρώτῃ παθητὸς ἔσται, καὶ ὅτι μετὰ τὸ αὐτὸν ἐλθεῖν οὔτε προφήτης οὔτε βασιλεὺς ἐν τῷ γένει ὑμῶν, ἐπήνεγκα, καὶ ὅτι τὰ ἔθνη, πιστεύοντα ἐπὶ τὸν παθητὸν Χριστὸν, πάλιν παραγενησόμενον προσδοκῇσει. Ἐν παραβολῇ δὲ καὶ παρακεκαλυμμένως τὸ πνεῦμα τὸ ἅγιον διὰ τοῦτο αὐτὰ ἐλελαλήκει, ἔφη. Οὕτως δὲ εἰρηκέναι ἐπήνεγκα· Ἰουδα, ἦνεσάν σε οἱ ἀδελφοί σου, αἱ χεῖρές σου ἐπὶ νώτου τῶν ἐχθρῶν σου, προσκυνήσουσί σε οἱ υἱοὶ τοῦ πατρὸς σου. Σκύμνος λέοντος
- 10 Ἰουδα· ἐκ βλαστοῦ, νιέ μου, ἀνέβης. Ἀναπесὼν ἐκοιμήθη ὡς λέων καὶ ὡς σκύμνος· τίς ἐγερεῖ αὐτόν; Οὐκ ἐκλείψει ἄρχων ἐξ Ἰουδα καὶ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ, ἕως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ· καὶ αὐτὸς ἔσται προσδοκία ἐθνῶν, δεσμεύων πρὸς ἄμπελον τὸν πῶλον αὐτοῦ, καὶ τῇ ἔλικι τὸν πῶλον τῆς ὄνου αὐτοῦ.
- 15 Πλυνεῖ ἐν οἴνῳ τὴν στολὴν αὐτοῦ, καὶ ἐν αἵματι σταφυλῆς τὴν περιβολὴν αὐτοῦ. Χαροποὶ οἱ ὀφθαλμοὶ αὐτοῦ ἀπὸ οἴνου, καὶ λευκοὶ οἱ ὀδόντες αὐτοῦ ὡς γάλα.—Ὅτι οὖν οὐδέποτε ἐν τῷ γένει ὑμῶν ἐπαύσατο οὔτε προφήτης οὔτε ἄρχων, ἐξότου ἀρχὴν ἔλαβε, μέχρις οὗ οὗτος Ἰησοῦς Χριστὸς καὶ γέγονε καὶ ἔπαθεν, οὐδ' ἀναισχύν-

LII. 3. οὔτε πρ. οὔτε βασ. κ. τ. λ. Repeat ἔσται.

4. ἐπήνεγκα. I added. In the editions prior to the Benedictine, there was a full stop at ὑμῶν: but the clause καὶ ὅτι τὰ ἔθνη κ. τ. λ. depends rather upon προεφητεύθη, than upon ἐπήνεγκα.

6. διὰ τοῦτο. The reason implied in this phrase, is more distinctly stated in c. 120. A more clear and explicit announcement of the rejection of the Jews, and the call of the Gentiles, might have induced the former to expunge the passages of Scripture in which it was contained.

7. Ἰουδα, ἦνεσαν σε κ. τ. λ. From Gen. xlix. 8. sqq. See the Commentators, and Bishop Kidder's *Demonstr. of the Messiah*. Of the reading τὰ ἀποκείμενα αὐτῷ, see on Apol. i. c. 32, 3. If it be genuine, Justin adopted it, as not materially affecting his argument, in accordance with the Jewish interpretation of the original. Both MSS. have ὁ ἀποκείται in the margin.

τως τολμήσετε εἰπεῖν, ἢ ἀποδείξαι ἔχετε. Καὶ γὰρ Ἡρώδην, ἀφ' 20
οὗ ἔπαθεν, Ἀσκαλωνίτην γεγονέναι λέγοντες, ὅμως ἐν τῷ γένει
ὑμῶν ὄντα λέγετε ἀρχιερέα, ὥστε καὶ τότε ὄντος ὑμῖν κατὰ τὸν
νόμον τοῦ Μωσέως καὶ προσφορὰς προσφέροντος καὶ τὰ ἄλλα
νόμιμα φυλάσσοντος, καὶ προφητῶν κατὰ διαδοχὴν μέχρις Ἰωάννου
γεγενημένων, ὥς καὶ ὅτε εἰς Βαβυλῶνα ἀπήχθη ὁ λαὸς ὑμῶν, 25
πολεμηθείσης τῆς γῆς καὶ τῶν ἱερῶν σκευῶν ἀρθέντων, μὴ παύ-
σασθαι ἐξ ὑμῶν προφήτην, ὃς κύριος καὶ ἡγούμενος καὶ ἀρχων
τοῦ λαοῦ ὑμῶν ἦν. Τὸ γὰρ ἐν τοῖς προφήταις πνεῦμα καὶ τοὺς
βασιλεῖς ὑμῖν ἔχριε καὶ καθίστα. Μετὰ δὲ τὴν Ἰησοῦ τοῦ ἡμε-
τέρου Χριστοῦ ἐν τῷ γένει ὑμῶν φανέρωσιν καὶ θάνατον οὐδαμοῦ 30
προφήτης γέγονεν οὐδέ ἐστιν, ἀλλὰ καὶ τὸ εἶναι ὑμᾶς ὑπὸ ἴδιον
βασιλεία ἐπαύσατο, καὶ προσέτι ἡ γῆ ὑμῶν ἡρημώθη, καὶ ὡς ὁπωρο-
φυλάκιον καταλέλειπται. Τὸ δὲ εἰπεῖν τὸν λόγον διὰ τοῦ Ἰακώβ,

20. καὶ γὰρ Ἡρώδην, κ. τ. λ. In order to evade the force of Jacob's prophecy, the Jews seem to have maintained that Herod the Ascalonite could not be regarded as an independent sovereign of the Jewish dynasty. To this Justin replies that, even if Herod, being an Idumæan, was not strictly one of their own princes, yet the high-priests and prophets in regular succession were ἡγούμενοι and ἀρχοντες, who never failed till the time of Christ. Though not a satisfactory exposition, this is not the place to repeat those which belong to a Biblical commentary. It is more in point to correct the error in the statement that Christ suffered *under*, or rather, *by* this Herod; unless, as some have thought, the true reading be ἐφ' οὗ ἔπαθεν. To remove the anachronism, some understand the *sufferings* endured during the flight into Egypt, which is surely a most unlikely and far-fetched interpretation; nor is ἀφ' οὗ ἔφυγεν, the conjecture of Thirlby, less objectionable. Bishop Kaye suggests (p. 129.) that, as both ἔπαθεν and ἐπαύσατο occur in the preceding sentence, the former verb has probably been repeated in mistake for the latter; and so apt and elegant an emendation would doubtless be at once received as certain, were it not that inaccuracies, similar to that which the text exhibits, are frequently chargeable upon Justin. See on Apol. i. c. 31, 11.

26. μὴ παύσασθαι. This infinitive depends upon the adverb ὥστε a few lines backward; the preceding clause, ὡς καὶ ὅτε εἰς Βαβ. κ. τ. λ., being parenthetical.

29. ἔχριε. So the MSS. The earlier edd. have ἔχρισε. In c. 86. the anointing of kings seems to be ascribed to Christ. See on Apol. i. c. 33, 26.

32. ἡ γῆ ὑμῶν κ. τ. λ. From Isai. i. 7, 8. Compare Psal. lxxix. 1. sqq.

33. τὸ δὲ εἰπεῖν κ. τ. λ. We have a similar expression in Apol. i. c. 32. τὸ δὲ, Αὐτὸς ἔσται προσδοκία ἐθνῶν, μηνυτικὸν ἦν ὅτι ἐκ πάντων τῶν ἐθνῶν προσδοκήσουσιν αὐτὸν πάλιν παραγενησόμενον, ὃ περ ὁψεί ὑμῖν πάρεστιν

Καὶ αὐτὸς ἔσται προσδοκία ἐθνῶν, συμβολικῶς δύο παρουσίας
 35 αὐτοῦ ἐσήμανε, καὶ τὰ ἔθνη μέλλειν αὐτῷ πιστεύειν, ὅπερ ὀψέ
 ποτε ἀρεστίῳ ἰδεῖν ὑμῖν· οἱ γὰρ ἀπὸ τῶν ἔθνῶν πάντων, διὰ
 τῆς πίστεως τῆς τοῦ Χριστοῦ θεοσεβεῖς καὶ δίκαιοι γενόμενοι,
 πάλιν παραγεννησόμενον αὐτὸν προσδοκῶμεν.

Jacob's prophecy connects the Messiah's advent with the call of the Gentiles; which is also announced by Zechariah.

LIII. Καὶ τὸ, Δεσμεύων πρὸς ἄμπελον τὸν πῶλον αὐτοῦ καὶ
 τῇ ἑλικί τὸν πῶλον τῆς ὄνου, καὶ τῶν ἔργων, τῶν ἐπὶ τῆς πρώ-
 τῆς αὐτοῦ παρουσίας γενομένων ὑπ' αὐτοῦ, καὶ τῶν ἐθνῶν ὁ-
 μοίως τῶν μελλόντων πιστεύειν αὐτῷ, προδήλωσις ἦν. Οὗτοι γὰρ
 ὡς πῶλος ἀσαγῆς καὶ ζυγὸν ἐπὶ ἀνχένα μὴ ἔχων τὸν ἑαυτοῦ, μέ-
 χρις ὁ Χριστὸς οὗτος ἔλθων διὰ τῶν μαθητῶν αὐτοῦ πέμψας ἐμα-
 θήτευσεν αὐτοὺς, καὶ τὸν ζυγὸν τοῦ λόγου αὐτοῦ βαστάσαντες
 τὸν νῶτον ὑπέθηκαν πρὸς τὸ πάντα ὑπομένειν διὰ τὰ προσδοκώ-
 μενα καὶ ὑπ' αὐτοῦ κατηγγελμένα ἀγαθά. (Καὶ ὄνον δέ τινα ἀλη-
 10 θῶς σὺν πῶλῳ αὐτῆς προσδεδεμένην ἔν τιμι εἰσόδῳ κόμης Βεθ-
 φαγῆς λεγομένης, ὅτε ἔμελλεν εἰσερχεσθαι εἰς τὰ Ἱεροσόλυμα ὁ κύ-
 ριος ἡμῶν Ἰησοῦς Χριστὸς, ἐκέλευσε τοὺς μαθητὰς αὐτοῦ ἀγαγεῖν
 αὐτῷ, καὶ ἐπικαθίσας ἐπεισελήλυθεν εἰς τὰ Ἱεροσόλυμα· ὅπερ, ὡς
 ἐπεπροφήτευτο διαβρῆδην γενήσεσθαι ὑπὸ τοῦ Χριστοῦ, γενόμενον
 15 ὑπ' αὐτοῦ καὶ γνωσθὲν, τὸν Χριστὸν ὄντα αὐτὸν φανερὸν ἐποίει.
 Καὶ τούτων πάντων γενομένων καὶ ἀπὸ τῶν γραφῶν ἀποδεικνυ-
 μένων, ὑμεῖς ἔτι σκληροκάριοί ἐστε. Προεφητεύθη δὲ ὑπὸ Ζα-

ιδεῖν κ. τ. λ. Hence Otto, after Thirlby, has a neat conjecture that here too ὀψει should perhaps be written for ὀψέ. Compare also cc. 87. 96. of the Dialogue. At the same time ὀψέ ποτε, tandem aliquando, will suit the sense.

LIII. 1. καὶ τὸ, Δεσμεύων κ. τ. λ. A similar exposition is given in Apol. i. c. 32. Vide locum.

4. οὗτοι γὰρ ὡς πῶλος κ. τ. λ. Supply ἦσαν.

7. βαστάσαντες. Vulgo βαστάξαντες. The two forms are frequently confused in MSS., and Otto has judiciously restored that which Justin invariably employed.

10. προσδεδεμένην. In Apol. i. c. 32. πρὸς ἄμπελον δεδεμένην. See the note there.

13. ὅπερ, ὡς ἐπεπρ. The text is thus emended after Thirlby. Vulgo ὃ, πῶς, which Maranus defends upon the supposition that the later writers may have sometimes used πῶς as an adverb of comparison. This however requires proof.

χαρίου, ἐνὸς τῶν δώδεκα, τοῦτο μέλλειν γίνεσθαι, οὕτως· Χαῖρε σφόδρα, θύγατερ Σιών· ἀλάλαξον, κήρυσσε, θύγατερ Ἱερουσαλήμ· ἰδοὺ ὁ βασιλεὺς σου ἥξει σοί, δίκαιος καὶ σώζων αὐτὸς καὶ πραὺς 20 καὶ πτωχὸς, ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον ὄνου. Τὸ δὲ καὶ ὄνον ὑποζύγιον ἤδη μετὰ τοῦ πῶλου αὐτῆς ὀνομάζειν τὸ προφητικὸν πνεῦμα μετὰ τοῦ πατριάρχου Ἰακώβ ἐν τῇ κτήσει αὐτὸν ἔχειν, ἀλλὰ καὶ αὐτὸν τοῖς μαθηταῖς αὐτοῦ, ὡς προέφην, ἀμφοτέρω τὰ ζῶα κελεῦσαι ἀγαγεῖν, προαγγελία ἦν καὶ τῶν ἀπὸ 25 τῆς συναγωγῆς ὑμῶν ἅμα τοῖς ἀπὸ τῶν ἐθνῶν πιστεῦειν ἐπ' αὐτὸν μέλλουσιν. Ὡς γὰρ τοῖς ἀπὸ τῶν ἐθνῶν σύμβολον ἦν ὁ ἀσαγῆς πῶλος, οὕτως καὶ τοῖς ἀπὸ τοῦ ὑμετέρου λαοῦ ἡ ὑποσαγῆς ὄνος· τὸν γὰρ διὰ τῶν προφητῶν νόμον ἐπικείμενον ἔχετε. Ἀλλὰ καὶ διὰ τοῦ προφήτου Ζαχαρίου, ὅτι παταχθήσεται αὐτὸς 30 οὗτος ὁ Χριστὸς, καὶ διασκορπισθήσονται οἱ μαθηταὶ αὐτοῦ, προεφητεύθη· ὅπερ καὶ γέγονε. Μετὰ γὰρ τὸ σταυρωθῆναι αὐτὸν οἱ σὺν αὐτῷ ὄντες μαθηταὶ αὐτοῦ διεσκεδάσθησαν, μέχρις ὅτου ἀνέστη ἐκ νεκρῶν, καὶ πέπεικεν αὐτοὺς ὅτι οὕτως προεπεφήτετο περὶ αὐτοῦ παθεῖν αὐτόν· καὶ οὕτω πεισθέντες, καὶ εἰς τὴν πᾶσαν οἰ- 35 κουμένην ἐξεληθόντες, ταῦτα ἐδίδαξαν. Ὅθεν καὶ ἡμεῖς βέβαιοι ἐν τῇ πίστει καὶ μαθητεία αὐτοῦ ἐσμὲν, ἐπειδὴ καὶ ἀπὸ τῶν προφητῶν, καὶ ἀπὸ τῶν κατὰ τὴν οἰκουμένην εἰς ὄνομα τοῦ ἑσταυρωμένου ἐκείνου ὀρωμένων καὶ γενομένων θεοσεβῶν, τὴν πειθῶ ἔχο-

18. χαῖρε σφόδρα, κ. τ. λ. From Zech. ix. 9. See on Apol. I. c. 35, 27.

23. ἐν τῇ κτήσει αὐτὸν ἔχειν. For κεκτηῖσθαι. As Sylburg remarks in confirmation of the text, we have in c. 52. τὸν πῶλον αὐτοῦ. Both MSS. and Edd., Otto's excepted, have κτίσει. This, Bp. Pearson quietly observes, it is useless to defend, as if it were synonymous with Γενέσει. In the next clause γὰρ, which is found in the MSS. after ἀμφοτέρω, cannot possibly be retained.

25. καὶ τῶν ἀπὸ τῆς συναγ. κ. τ. λ. Though the article τῶν is commonly omitted, it is found in both MSS. In the end of the clause μέλλουσιν will construe with ἅμα τοῖς ἀπὸ τῶν ἐθνῶν, so that, although μελλόντων would be preferable, it is not necessary. Similar inaccuracies of construction will be found in cc. 55. 62. 103. 110. and elsewhere.

32. ὅπερ καὶ γέγονε. See Luke xxiv. 25, 26.

33. μέχρις ὅτου. So both MSS. in marg. Vulgo μέχρις ὅτε.

36. ὅθεν καὶ ἡμεῖς βέβαιοι κ. τ. λ. Compare c. 7, 14.

40 μεν. Ἔστι δὲ τὰ λεχθέντα ὑπὸ τοῦ Ζαχαρίου ταῦτα· Ῥομφαία, ἐξεγέρθητι ἐπὶ τὸν ποιμένα μου καὶ ἐπ' ἄνδρα τοῦ λαοῦ μου, λέγει κύριος τῶν δυνάμεων· πάταξον τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα αὐτοῦ.

Remission of sins by the blood of Christ is indicated by *washing his garments in the blood of the grape*; and the expression is also prophetic of his Divinity.

LIV. Καὶ τὸ ὑπὸ Μωσέως δὲ ἀνιστορημένον καὶ ὑπὸ τοῦ πατριάρχου Ἰακώβ προπεφητευμένον, τὸ, Πλυνεῖ ἐν οἴνῳ τὴν στολὴν αὐτοῦ καὶ ἐν αἵματι σταφυλῆς τὴν περιβολὴν αὐτοῦ, τὸ τῷ αἵματι αὐτοῦ ἀποπλύνειν μέλλειν τοὺς πιστεύοντας αὐτῷ ἐδῆλόν. Στὸλὴν γὰρ αὐτοῦ ἐκάλεσε τὸ ἅγιον πνεῦμα τοὺς δι' αὐτοῦ ἄφειν ἁμαρτιῶν λαβόντας, ἐν οἷς αἰὲν δυνάμει μὲν πάρεστι, καὶ ἐναργῶς δὲ παρέσται ἐν τῇ δευτέρᾳ αὐτοῦ παρουσίᾳ. Τὸ δὲ αἷμα τῆς σταφυλῆς εἰπεῖν τὸν λόγον, διὰ τῆς τέχνης δεδήλωκεν ὅτι αἷμα μὲν ἔχει ὁ Χριστὸς, ἀλλ' οὐκ ἐξ ἀνθρώπου σπέρματος, ἀλλ' ἐκ
10 τῆς τοῦ Θεοῦ δυνάμεως. Ὁν γὰρ τρόπον τὸ τῆς ἀμπέλου αἷμα οὐκ ἄνθρωπος ἐγέννησεν, ἀλλὰ Θεὸς, οὕτως καὶ τὸ τοῦ Χριστοῦ αἷμα οὐκ ἐξ ἀνθρωπείου γένους ἔσσεσθαι, ἀλλ' ἐκ Θεοῦ δυνάμεως προεμήνυσεν. Ἡ δὲ προφητεία αὕτη, ᾧ ἄνδρες, ἦν ἔλεγον, ἀποδεικνύει ὅτι οὐκ ἔστιν ὁ Χριστὸς ἄνθρωπος ἐξ ἀνθρώπων, κατὰ
15 τὸ κοινὸν τῶν ἀνθρώπων γεννηθεῖς.

At the request of Trypho, Justin promises, in proving that more than one individual is called *God* in the Old Testament, to confine himself to those passages wherein the word is used in its most exalted sense.

LV. Καὶ ὁ Τρύφων ἀπεκρίνατο· Μεμνησόμεθα καὶ ταύτης

40. Ῥομφαία, ἐξεγέρθητι κ. τ. λ. From Zech. xiii. 7.

LIV. 3. τὸ τῷ αἵματι κ. τ. λ. The same exposition will be found in c. 76. *infra*, and in the passage of the first Apology already cited; and however fanciful such allegorical interpretations may now appear, they were highly esteemed by the Jews, and equally adopted by the Christian writers contemporary with Justin. See on Apol. I. c. 55, 8.

7. τὸ δὲ εἰπεῖν. *Subaud.* κατὰ. Probably the true reading is τῷ. Compare c. 32, 36.

8. διὰ τῆς τέχνης. *By implication.* See on Apol. I. c. 28, 14.

9. ἀλλ' οὐκ ἐξ ἀνθρώπου σπ. Sylburg suggests *ἀνθρωπείου*, as in the next sentence, and in the Apology; but at the same time confirms the text by a reference to c. 68. *infra*. With respect to the particle *ἀλλὰ*, which is omitted in the MSS., its insertion, even were it not supported by the parallel places, is absolutely required by the context.

11. Θεός. Otto would insert the article, though it is not indispensable, as in c. 66. Apol. I. c. 32.

13. ἀποδεικνύει. So Edd. Sylb. Ben. Ott. *Vulgo* ἀποδεικνύειν, which is manifestly incorrect.

τῆς ἐξηγήσεώς σου, εἰὰν καὶ δι' ἄλλων κρατύνης καὶ τοῦτο τὸ ἀπό-
 ρημα. Ταῦν δὲ ἤδη ἀναλαβὼν τὸν λόγον ἀπόδειξον ἡμῖν ὅτι ἔτε-
 ρος Θεὸς παρὰ τὸν ποιητὴν τῶν ὅλων ὑπὸ τοῦ προφητικοῦ πνεύ-
 ματος ὡμολόγηται εἶναι, φυλαξάμενος λέγειν τὸν ἥλιον καὶ τὴν 5
 σελήνην, ἃ γέγραπται τοῖς ἔθνεσι συγκεχωρηκέναι τὸν Θεὸν ὡς
 θεοὺς προσκυνεῖν· καὶ, τούτῳ τῷ λόγῳ ὥσπερ χρώμενοι, προφη-
 ται πολλάκις λέγουσιν ὅτι ὁ Θεός σου Θεὸς τῶν θεῶν ἐστὶ καὶ
 κύριος τῶν κυρίων, προστιθέντες ὁ μέγας καὶ ἰσχυρὸς καὶ φοβε-
 ρὸς πολλάκις. Οὐ γὰρ ὡς ὄντων θεῶν ταῦτα λέγεται, ἀλλ' ὡς 10
 τοῦ λόγου διδάσκοντος ἡμᾶς, ὅτι τῶν νυμιζομένων θεῶν καὶ κυ-
 ρίων ὁ τῷ ὄντι Θεός, ὁ τὰ πάντα ποιήσας, κύριος μόνος ἐστίν.)
 Ἰνα γὰρ καὶ τοῦτο ἐλέγξῃ τὸ ἅγιον πνεῦμα, διὰ τοῦ ἁγίου Δαβὶδ
 εἶπεν· Οἱ θεοὶ τῶν ἐθνῶν, νομιζόμενοι θεοί, εἰδῶλα δαιμονίων εἰσιν,
 ἀλλ' οὐ θεοί. Καὶ ἐπάγει κατάραν τοῖς ποιοῦσιν αὐτὰ καὶ προσκυ- 15
 νοῦσι.—Κάγῳ, Οὐ ταύτας μὲν τὰς ἀποδείξεις ἔμελλον φέρειν,
 εἶπον, ὦ Τρύφων, δι' ὧν καταδικάζεσθαι τοὺς ταῦτα καὶ τὰ τοιαῦτα
 προσκυνοῦντας ἐπίσταμαι, ἀλλὰ τοιαύτας, πρὸς ἃς ἀντειπεῖν μὲν
 εὐδὲις δυνήσεται. Ξέναι δέ σοι δόξουσιν εἶναι, καίπερ καθ'
 ἡμέραν ἀναγινωσκόμεναι ὑφ' ὑμῶν, ὡς καὶ ἐκ τούτου συνεῖναι 20
 ὑμᾶς, ὅτι διὰ τὴν ὑμετέραν κακίαν ἀπέκρυνεν ὁ Θεὸς ἀφ' ὑμῶν
 τὸ δύνασθαι νοεῖν τὴν σοφίαν τὴν ἐν τοῖς λόγοις αὐτοῦ, πλήν
 τινῶν, οἷς κατὰ χάριν τῆς πολυσπλαγχνίας αὐτοῦ, ὡς ἔφη Ἡ-

νομ.

greek text

LV. 6. ἃ γέγραπται τοῖς ἔθνεσι κ. τ. λ. Compare c. 121. It is affirmed in like manner, by Clement of Alexandria (Strom. vi. 14. 110.), that God gave the heathen the Sun, Moon, and Stars, as objects of worship, with a view to preserve them from absolute atheism, or grosser idolatries. The mistake seems to have arisen from a misinterpretation of the LXX. version of Deut. iv. 19. See Bp. Kaye's Justin, p. 106. note 4.

7. τούτῳ τ. λ. ὥσπερ χρ. In some sort adopting this declaration. Sylburg's conjecture, ὡς παραχρώμενοι, making, as it were, an improper application of the text, is at least plausible.

8. ὁ Θεός σου κ. τ. λ. From Deut. x. 17.

14. οἱ θεοὶ κ. τ. λ. See 1 Chron. xvi. 26. Psal. xcvi. 5. cxv. 4. 8.

19. καθ' ἡμέραν ἀναγ. That is, daily in the synagogues.

20. συνεῖναι ὑμᾶς. Bp. Pearson would read συνιέναι. See however on Apol. i. cc. 14, 3; 60, 31. The Benedictine editor proposes ἡμᾶς, for ὑμᾶς.

σατας, ἐγκατέλιπε σπέρμα εἰς σωτηρίαν, ἵνα μὴ ὡς Σοδομιτῶν καὶ
 25 Γομορράων τέλεον καὶ τὸ ὑμέτερον γένος ἀπόληται. Προσέχετε
 τοιγαροῦν οἷσπερ μέλλω ἀναμιμνήσκειν ἀπὸ τῶν ἀγίων γραφῶν
 οὐδὲ ἐξηγηθῆναι δεομένων, ἀλλὰ μόνον ἀκουσθῆναι.

The manifesta-
 tions of the
 Deity recorded
 in the Old
 Testament
 were made in
 the person of
 the Son; as,
 for instance,
 to Abraham
 under the oak
 at Mamre.

LVI. Μωσῆς οὖν, ὁ μακάριος καὶ πιστὸς θεράπων Θεοῦ,
 μηνύων ὅτι ὁ ὀφθεὶς τῷ Ἀβραὰμ πρὸς τῇ ὀρυτῇ τῇ Μαμβρῇ Θεὸς
 σὺν τοῖς ἅμα αὐτῷ ἐπὶ τὴν Σοδόμων κρίσιν πεμφθεῖσι δύο ἀγγέ-
 λους ὑπὸ ἄλλον, τοῦ ἐν τοῖς ὑπερουρανίοις ἀεὶ μένοντος, καὶ οὐ-
 δυνὶ ὀφθέντος ἢ ὁμιλήσαντος δι' ἑαυτοῦ ποτέ, ὃν ποιητὴν τῶν
 ὅλων καὶ πατέρα νοοῦμεν. Οὕτω γάρ φησιν· Ὡφθη δὲ αὐτῷ ὁ
 Θεὸς πρὸς τῇ ὀρυτῇ τῇ Μαμβρῇ, καθημένου αὐτοῦ ἐπὶ τῇ θύρᾳ
 τῆς σκηνῆς μεσημβρίας. Ἀναβλέψας δὲ τοῖς ὀφθαλμοῖς εἶδε, καὶ
 ἰδοὺ τρεῖς ἄνδρες εἰστήκεισαν ἐπάνω αὐτοῦ· καὶ ἰδὼν συνέδραμεν
 10 εἰς συνάντησιν αὐτοῖς ἀπὸ τῆς θύρας τῆς σκηνῆς αὐτοῦ, καὶ προσ-
 ἐκύνησεν ἐπὶ τὴν γῆν, καὶ εἶπε·—καὶ τὰ λοιπὰ μέχρι τοῦ· Ὡρθησε
 δὲ Ἀβραὰμ τῷ πρωτῷ εἰς τὸν τόπον, οὗ εἰστήκει ἔναντι κυρίου,
 καὶ ἐπέβλεψεν ἐπὶ πρόσωπον Σοδόμων καὶ Γομορράς καὶ ἐπὶ
 πρόσωπον τῆς γῆς τῆς περιχώρου, καὶ εἶδε, καὶ ἰδοὺ ἀνέβαινε φλόξ
 15 ἐκ τῆς γῆς ὥσεὶ ἀτμὶς καμίνου. Καὶ παυσάμενος λοιπὸν τοῦ λέγειν,
 ἐπυθόμην αὐτῶν, εἰ ἐνενοήκεισαν τὰ εἰρημένα.—Οἱ δὲ ἔφασαν
 νενοηκέναι μὲν, μηδὲν δὲ ἔχειν εἰς ἀπόδειξιν τοὺς λελεγμένους

24. ἐγκατέλιπε σπέρμα κ. τ. λ. See Isai. i. 9.

27. δεομένων. This, as the Benedictine observes, should rather have been
 δεομένοις, in the dative; but see above, on c. 53, 25.

LVI. 1. πιστὸς θεράπων Θεοῦ. See on c. 46, 21.

2. μηνύων ὅτι κ. τ. λ. The construction is, μηνύων ὅτι Θεὸς (ἐστὶν) ὁ
 ὀφθεὶς κ. τ. λ. At the end of the sentence, it remains incomplete; and the in-
 accuracy may be supposed to have arisen from the *finite verb* presenting itself to
 the mind of the writer instead of the participle, when he came to the conclusion of
 the period. Hence the succeeding sentence is introduced by the particle γάρ.
 Such changes are not without example in authors far more studious of accuracy
 than Justin. With respect to the *Christophanies* of the Old Testament, see on
 Apol. i. c. 62, 13.

6. ὥφθη δὲ αὐτῷ κ. τ. λ. From Gen. xviii. 1, 2. xix. 27, 28. As Justin
 observes, in the course of the chapter, that it is needless to repeat what he had
 once advanced in full, it is manifest that the copyists have transcribed only the
 beginning and end of the citation, and marked the *lacuna* by the catch words,
 καὶ τὰ λοιπὰ μέχρι τοῦ.

λόγους, ὅτι Θεὸς ἢ κύριος ἄλλος τίς ἐστίν, ἢ λέλεκται ὑπὸ τοῦ
 ἁγίου πνεύματος παρὰ τὸν ποιητὴν τῶν ὅλων.—Κἀγὼ πάλιν
 ἂ λέγω πειράσομαι ὑμᾶς πείσαι, νοήσαντας τὰς γραφὰς, ὅτι ἐστὶ 20
 καὶ λέγεται Θεὸς καὶ κύριος ἕτερος ὑπὸ τὸν ποιητὴν τῶν ὅλων,
 ὃς καὶ ἄγγελος καλεῖται, διὰ τὸ ἀγγέλλειν τοῖς ἀνθρώποις ὅσαπερ
 βούλεται αὐτοῖς ἀγγεῖλαι ὁ τῶν ὅλων ποιητὴς, ὑπὲρ ὃν ἄλλος
 Θεὸς οὐκ ἔστι. Καὶ ἀνιστορῶν πάλιν τὰ προλεχθέντα ἐπυθόμην
 τοῦ Τρύφωνος· Δοκεῖ σοι ὀφθῆναι ὑπὸ τὴν δρῦν τὴν Μαμβρῇ ὁ 25
 Θεὸς τῷ Ἀβραάμ, ὡς ὁ λόγος λέγει;—Κἀκεῖνος· Μάλιστα.—
 Καὶ εἰς, ἔφην, ἐκείνων ἦν τῶν τριῶν, οὓς ἄνδρας ἐωρᾶσθαι τῷ
 Ἀβραάμ τὸ ἅγιον προφητικὸν πνεῦμα λέγει;—Κἀκεῖνος· Οὐ·
 ἀλλὰ ὥπτο μὲν αὐτῷ ὁ Θεὸς πρὸ τῆς τῶν τριῶν ὀπτασίας· εἶτα
 οἱ τρεῖς ἐκείνοι, οὓς ἄνδρας ὁ λόγος ὀνομάζει, ἄγγελοι ἦσαν, 30
 δύο μὲν αὐτῶν πεμφθέντες ἐπὶ τὴν Σοδόμων ἀπώλειαν, εἰς δὲ
 εὐαγγελιζόμενος τῇ Σάρρᾳ ὅτι τέκνον ἔξει, ἐφ' ᾧ ἐπέπεμπε, καὶ
 ἀπαρτήσας ἀπήλλακτο.—Πῶς οὖν, εἶπον, ὁ εἰς τῶν τριῶν γενό-
 μενος ἐν τῇ σκηνῇ, ὁ καὶ εἰπὼν, Εἰς ὥρας ἀνακάμψω πρὸς σε,
 καὶ τῇ Σάρρᾳ υἱὸς γενήσεται, φαίνεται ἐπανελθὼν γενομένου τῇ 35

18. ὑπὸ τοῦ ἁγ. πν. *Vulgo* ἀπό. Otto has judiciously corrected the text, in accordance with the constant usage of Justin, who never employs ἀπό in the sense here required.

21. Θεὸς καὶ κ. ἔτ. ὑπὸ τ. π. τ. ὅλων. Ed. Steph. ὑπὲρ τ. π. Otto has properly restored the reading of the MSS., which is indeed amply confirmed by the clause ὑπὲρ ὃν ἄλλος Θεὸς οὐκ ἔστι, which follows almost immediately. Though παρὰ has been suggested as an obvious correction, it is here out of place. It is proper to remark that the *subordination* here indicated does not imply inequality of *essence*, but of *person*. In the *infinite* perfections of the Godhead, there can be no idea of *more* or *less*; but in respect of *person*, the Father, who *begat*, must be superior to the Son, who *was begotten*; and upon this inequality the subordination in question rests. For Justin's opinion, however, respecting the Trinity, it must suffice to refer the student to Bishop Kaye.

22. ὃς καὶ ἄγγελος καλεῖται. See on Apol. i. c. 63, 11.

30. ἄγγελοι ἦσαν, δύο μὲν κ. τ. λ. That such was the prevailing notion of the Jews, appears from Joseph. Ant. i. 12. ἐμήνυσαν ἑαυτοὺς ὄντας ἀγγέλους τοῦ Θεοῦ, καὶ ὅτι πεμφθεῖν μὲν ὁ εἰς σημαίνων περὶ τοῦ παιδός, δύο δὲ Σοδομίτας καταστρεψόμενοι. Doubtless *σημανῶν* is the true reading.

33. ἀπαρτήσας. Legi posset ἀπαρτίσας, *re perfecta*. ED. BEN. At the same time, he observes that the change is altogether unnecessary.

34. εἰς ὥρας κ. τ. λ. From Gen. xviii. 10. 14.

Σάρρᾱ υἱοῦ, καὶ Θεὸν αὐτὸν ὄντα ὁ προφητικὸς λόγος κακεῖ
σημαίνει; Ἴνα δὲ φανερόν ὑμῖν γένηται ὁ λέγων, ἀκούσατε τῶν
ὑπὸ Μωσέως διαβρῆδην εἰρημένων. Ἔστι δὲ ταῦτα· Ἰδοῦσα δὲ
Σάρρᾱ τὸν υἱὸν Ἀγαρ, τῆς παιδίσκης τῆς Αἰγυπτίας, ὃς ἐγένετο
40 τῷ Ἀβραάμ, παίζοντα μετὰ Ἰσαὰκ τοῦ υἱοῦ αὐτῆς, εἶπε τῷ
Ἀβραάμ, ἔκβαλε τὴν παιδίσκην ταύτην καὶ τὸν υἱὸν αὐτῆς· οὐ
γὰρ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης ταύτης μετὰ τοῦ υἱοῦ μου
Ἰσαὰκ. Σκληρὸν δὲ ἐφάνη τὸ ῥῆμα σφόδρα ἐναντίον Ἀβραάμ
περὶ τοῦ υἱοῦ αὐτοῦ. Εἶπε δὲ ὁ Θεὸς τῷ Ἀβραάμ· Μὴ σκληρὸν
45 ἔστω ἐναντίον σου περὶ τοῦ παιδίου καὶ περὶ τῆς παιδίσκης·
πάντα ὅσα ἂν εἴπῃ σοι Σάρρᾱ, ἀκουε τῆς φωνῆς αὐτῆς, ὅτι ἐν
Ἰσαὰκ κληθήσεται σοι σπέρμα. Νευοῆκατε οὖν ὅτι ὁ εἰπὼν τότε
ὑπὸ τὴν δρῦν ἐπαναστρέψαι, ὡς προηπίστατο ἀναγκαῖον εἶναι τῷ
Ἀβραάμ συμβουλευσαί ἅπερ ἐβούλετο αὐτὸν Σάρρᾱ, ἐπανελήλυθεν,
50 ὡς γέγραπται, καὶ Θεὸς ἐστιν, ὡς οἱ λόγοι σημαίνουν οὕτως
εἰρημένοι, εἶπε δὲ ὁ Θεὸς τῷ Ἀβραάμ· Μὴ σκληρὸν ἔστω
ἐναντίον σου περὶ τοῦ παιδίου καὶ περὶ τῆς παιδίσκης; ἐπυνθανόμην.
——Καὶ ὁ Τρύφων ἔφη· Μάλιστα. Οὐκ ἐκ τούτου δὲ ἀπέδειξας
ὅτι ἄλλος ἐστὶν ὁ Θεὸς παρὰ τοῦτον τὸν ὀφθέντα τῷ Ἀβραάμ,
55 ὃς καὶ τοῖς ἄλλοις πατριάρχαις καὶ προφήταις ὥπτο· ἀλλ' ἡμᾶς
ἀπέδειξας οὐκ ὀρθῶς νενοηκότας ὅτι οἱ τρεῖς, οἱ ἐν τῇ σκηνῇ παρὰ τῷ
Ἀβραάμ γενόμενοι, ὅλοι ἄγγελοι ἦσαν.——Καὶ πάλιν ἐγώ· Εἰ
οὖν καὶ ἀπὸ τῶν γραφῶν μὴ εἶχον ἀποδείξαι ὑμῖν, ὅτι εἷς τῶν
τριῶν ἐκείνων καὶ ὁ Θεὸς ἐστι καὶ ἄγγελος καλεῖται, ἐκ τοῦ
60 ἀγγέλλειν, ὡς προέφην, οἷσπερ βούλεται τὰ παρ' αὐτοῦ ὁ τῶν
ὅλων ποιητὴς Θεὸς, τοῦτον τὸν ἐπὶ τῆς γῆς ἐν ἰδέᾳ ἀνδρὸς ὁμοίως
τοῖς σὺν αὐτῷ παραγεγνημένοις δυσὶν ἀγγέλοις φαινόμενον τῷ
Ἀβραάμ, τὸν καὶ πρὸ ποιήσεως κόσμου ὄντα Θεὸν, τοῦτο νοεῖν
ὑμᾶς εὐλογον ἦν, ὅπερ τὸ πᾶν ἔθνος ὑμῶν νοεῖ.——Καὶ πάνν,

38. ἰδοῦσα δὲ Σάρρᾱ κ. τ. λ. From Gen. xxi. 9. sqq.

42. κληρονομήσει ὁ υἱός. Cod. Reg. κληρονομήσει σε.

59. ὁ Θεός. As Justin has ordinarily omitted the article, when speaking of Christ as God, some critics would cancel it in this passage; but it is manifestly emphatic: and so again in cc. 75. 113. As applied to God the Father, Θεός and ὁ Θεός are also used indifferently.

61. τοῦτον... τοῦτο νοεῖν, ὅπερ κ. τ. λ. To think of him the same as the

ἔφη· οὕτως γὰρ καὶ μέχρι τοῦ δεῦρο εἶχομεν.—Κἀγὼ πάλιν 65
εἶπον· Ἐπὶ τὰς γραφὰς ἐπανελθὼν πειράσομαι πείσαι ὑμᾶς, ὅτι
οὗτος ὃς τε τῷ Ἀβραὰμ καὶ τῷ Ἰακώβ καὶ τῷ Μωσεί ὤφθαι
λεγόμενος καὶ γεγραμμένος Θεὸς ἕτερός ἐστι τοῦ τὰ πάντα ποιή-
σαντος Θεοῦ, ἀριθμῶ λέγω, ἀλλὰ οὐ γνώμη· οὐδὲν γάρ φημι
αὐτὸν πεπραχέναι ποτέ, ἢ ἅπερ αὐτὸν ὁ τὸν κόσμον ποιήσας, 70
ὑπὲρ ὃν ἄλλος οὐκ ἔστι Θεός, βεβούληται καὶ πράξαι καὶ
ὁμιλῆσαι.—Καὶ ὁ Τρύφων· Ὅτι οὖν καὶ ἔστιν, ἀπόδειξον ἡδη,
ἵνα καὶ τούτῳ συνθώμεθα· οὐ γὰρ παρὰ γνώμην τοῦ ποιητοῦ τῶν
ὅλων φάσκειν τι ἢ πεποιηκέναι αὐτὸν ἢ λελαληκέναι, λέγειν σε
ὑπολαμβάνομεν.—Κἀγὼ εἶπον· Ἡ γραφὴ οὖν ἢ προλελεγμένη 75
παρ' ἐμοῦ τοῦτο φανερόν ὑμῖν ποιήσει. Ἔστι δὲ ταῦτα· Ὁ ἥλιος
ἐξῆλθεν ἐπὶ τὴν γῆν, καὶ Λὼτ εἰσῆλθεν εἰς Σηγώρ. Καὶ ὁ κύριος
ἔβρεξεν ἐπὶ Σόδομα θείου καὶ πῦρ παρὰ κυρίου ἐκ τοῦ οὐρανοῦ,
καὶ κατέστρεψε τὰς πόλεις ταύτας καὶ πᾶσαν τὴν περὶ αὐτὰς.
Καὶ ὁ τέταρτος τῶν σὺν Τρύφῳ παραμεινάντων ἔφη· Ὅν οὖν 80
ὁ λόγος διὰ Μωσέως τῶν δύο ἀγγέλων κατελθόντων εἰς Σόδομα

↓

generality of your nation think. See above, cc. 48. 49. The vulgar reading is τοῦτον νοεῖν. Otto has judiciously expunged the last letter of the first, as in all probability derived from a casual repetition of the initial letter of the latter of the two words.

65. μέχρι τοῦ δεῦρο. The reading of the MSS., μ. τ. δευτέρου, is almost universally rejected as unintelligible.

69. οὐδὲν γάρ φημι αὐτὸν κ. τ. λ. John xii. 49. ἐγὼ ἐξ ἐμαντοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας με πατήρ, αὐτός μοι ἐντολὴν ἔδωκε, τί εἶπω καὶ τί λαλήσω. Hence Origen. c. Cels. viii. 12. θρησκεύομεν τὸν πατέρα τῆς ἀληθείας, καὶ τὸν υἱὸν τὴν ἀληθειαν, ὄντα δύο τῇ ὑποστάσει πράγματα, ἐν δὲ τῇ ὁμοιοῖα καὶ τῇ συμφωνίᾳ καὶ τῇ ταυτότητι τοῦ βουλήματος. Compare also Tertull. adv. Prax. c. 22.—After πεπραχέναι Thirlby would add ἢ εἶπεῖν, and Otto ἢ ὁμιληκέναι, in order that the two clauses may correspond; and one or other of these conjectures, probably the latter, derives additional support from Trypho's reply, where it will be remarked that φάσκειν, though apparently redundant, is confirmed by the passage above cited from St. John. Otto, moreover, is clearly right in replacing the vulgar reading αὐτὸς by αὐτὸν, in the clause ἢ ἅπερ αὐτὸν κ. τ. λ.

76. ὁ ἥλιος κ. τ. λ. From Gen. xix. 23. sqq.

80. ὃν οὖν ὁ λόγος κ. τ. λ. That there is some latent corruption in this passage, can scarcely be doubted; but the conjectures of Sylburg and others are at variance with the tenor of the context. From Justin's reply it appears that

- καὶ κύριον ἓνα ὠνόμασε, παρὰ τοῦτον καὶ τὸν Θεὸν αὐτὸν τὸν
ὀφθέντα τῷ Ἀβραάμ λέγειν ἀνάγκη.—Οὐ διὰ τοῦτο, ἔφη,
μόνον, ὅπερ ἦν, ἐκ παντὸς τρόπου ὁμολογεῖν ἔδει, ὅτι καὶ παρα
85 τὸν νοούμενον ποιητὴν τῶν ὅλων ἄλλος τις κυριολογεῖται ὑπὸ τοῦ
ἀγίου πνεύματος· οὐ μόνον δὲ διὰ Μωσέως, ἀλλὰ καὶ διὰ Δαβίδ.
Καὶ γὰρ καὶ δι' ἐκείνον εἴρηται· Λέγει ὁ κύριος τῷ κυρίῳ μου,
Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον
τῶν ποδῶν σου, ὡς προεῖρηκα. Καὶ πάλιν ἐν ἄλλοις λόγοις· Ὁ
90 θρόνος σου, ὁ Θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος ἐνθύτητος ἡ
ῥάβδος τῆς βασιλείας σου. Ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας
ἀνομίαν· διὰ τοῦτο ἔχρισέ σε ὁ Θεός, ὁ Θεός σου, ἔλαιον ἀγαλ-
λιάσεως παρὰ τοὺς μετόχους σου. Εἰ οὖν καὶ ἄλλον τινὰ θεολογεῖν
καὶ κυριολογεῖν τὸ πνεῦμα τὸ ἅγιον φατὲ ὑμεῖς παρὰ τὸν πατέρα
95 τὸν ὅλων καὶ τὸν Χριστὸν αὐτοῦ, ἀποκρίνασθέ μοι, ἐμοῦ ἀποδείξαι
ὑμῖν ὑπισχνουμένου ἀπ' αὐτῶν τῶν γραφῶν, ὅτι οὐχ εἰς τῶν δύο
ἀγγέλων τῶν κατελθόντων εἰς Σόδομά ἐστιν ὃν ἔφη ἡ γραφή
κύριον, ἀλλ' ἐκείνον τὸν σὺν αὐτοῖς, καὶ Θεὸν λεγόμενον ὀφθέντα
τῷ Ἀβραάμ.—Καὶ ὁ Τρύφων· Ἀποδείκνυε· καὶ γὰρ, ὡς ὀρᾷς,
100 ἦτε ἡμέρα προκόπτει, καὶ ἡμεῖς πρὸς τὰς οὕτως ἐπικινδύνους
ἀποκρίσεις οὐκ ἐσμεν ἔτοιμοι, ἐπειδὴ οὐδενὸς οὐδέποτε ταῦτα

Trypho's companion meant to throw in an *inuendo*, that one of the two angels who went on to Sodom might as well be called God, as he that remained behind with Abraham. It is suggested, with anything rather than confidence, that the difficulty may be thus surmounted:—οὐκ οὖν ὁ λόγος διὰ Μ. τ. δ. α. κ. εἰς Σ. καὶ κύριον ἓνα ὠνόμασε παρὰ τοῦτον, ὃν καὶ Θεὸν, αὐτὸν τὸν ὀφθέντα τῷ Ἀβραάμ, λέγειν ἀνάγκη; Does not the Scripture then also call Lord, one of the two angels who went down to Sodom, besides him whom it is necessary to call God; namely, him who appeared to Abraham? It has been proposed to cancel *καὶ* before *κύριον*, but it implies, emphatically, *Lord* as well as *Angel*.

87. λέγει ὁ κύριος κ. τ. λ. From Psal. cx. 1. See above, c. 32.

89. ὁ θρόνος σου κ. τ. λ. From Psal. xlv. 5, 6.

93. θεολογεῖν καὶ κυριολογεῖν. From the use of these verbs in a different sense, to discourse on divine things, in the *Hortatory Address to the Greeks*, Bishop Kaye (p. 10.) derives an argument against the genuineness of that production. At the same time, the former, as the learned prelate is aware, bears this other signification in c. 113. *infra*.

94. τὸν π. τὸν ὅλων. It it has been proposed to read τῶν ὅλων. Compare, however, c. 60. Apol. i. c. 58.

ἐρευνῶντος ἢ ζητοῦντος ἢ ἀποδεικνύντος ἀκηκόαμεν. Καὶ σου λέγοντος οὐκ ἡνειχόμεθα, εἰ μὴ πάντα ἐπὶ τὰς γραφὰς ἀνῆγες· ἐξ αὐτῶν γὰρ τὰς ἀποδείξεις ποιεῖσθαι σπουδάξεις, καὶ μηδένα ὑπὲρ τὸν ποιητὴν τῶν ὅλων εἶναι Θεὸν ἀποφαίνῃ.—Κἀγὼ, 105

Ἐπίστασθε οὖν, ἔφην, ὅτι ἡ γραφὴ λέγει· Καὶ εἶπε κύριος πρὸς Ἀβραάμ· Τί ὅτι ἐγέλασε Σάρρα λέγουσα, Ἄρά γε ἀληθῶς τέξομαι; ἐγὼ δὲ γεγήρακα. Μὴ ἀδυνατεῖ παρὰ τῷ Θεῷ ῥῆμα; Εἰς τὸν καιρὸν τοῦτον ἀναστρέφω πρὸς σε εἰς ὥρας, καὶ τῇ Σάρρᾳ υἱὸς ἔσται. Καὶ μετὰ μικρόν· Ἐξαναστάντες δὲ ἐκεῖ- 110

θεν οἱ ἄνδρες κατέβλεψαν ἐπὶ πρόσωπον Σοδόμων καὶ Γομόρρας. Ἀβραάμ δὲ συνεπορεύετο μετ' αὐτῶν, συμπορέμπων αὐτούς. Ὁ δὲ κύριος εἶπεν· Οὐ μὴ κρύψω ἐγὼ ἀπὸ Ἀβραάμ, τοῦ παιδός μου, ἃ ἐγὼ ποιῶ. Καὶ μετ' ὀλίγον πάλιν οὕτως φησὶν· Εἶπε κύ- 115

ριος, Κρανγὴ Σοδόμων καὶ Γομόρρας πεπλήθυνται, καὶ αἱ ἀμαρ- 115

ταὶ αὐτῶν μεγάλαι σφόδρα. Καταβὰς οὖν ὄψομαι, εἰ κατὰ τὴν κρανγὴν αὐτῶν τὴν ἐρχομένην πρὸς με συντελοῦνται· εἰ δὲ μὴ, ἵνα γνῶ. Καὶ ἀποστρέψαντες οἱ ἄνδρες ἐκέκθην ἦλθον εἰς Σόδο- 120

μα. Ἀβραάμ δὲ ἦν ἐστηκὼς ἔναντι κυρίου, καὶ ἐγγίσας Ἀβραάμ εἶπεν, Μὴ συναπολέσης δίκαιον μετὰ ἀσεβοῦς; καὶ τὰ ἐξῆς.—οὐ 120

γὰρ γράφειν πάλιν τὰ αὐτὰ τῶν πάντων προγεγραμμένων δοκεῖ μοι, ἀλλ' ἐκεῖνα, δι' ὧν καὶ τὴν ἀπόδειξιν τῷ Τρύφωνι καὶ τοῖς σὺν αὐτῷ πεποίημαι, λέγειν ἀναγκαῖον. Τότε οὖν ἦλθον ἐπὶ τὰ ἐξῆς, ἐν οἷς λέλεκται ταῦτα· Ἀπῆλθε δὲ κύριος, ὡς ἐπαύσατο λέγων τῷ Ἀβραάμ· καὶ ἀπῆλθεν εἰς τὸν τόπον αὐτοῦ. Ἦλθον 125

δὲ οἱ δύο ἄγγελοι εἰς Σόδομα ἑσπέρας· Λὼτ δὲ ἐκάθητο παρὰ τὴν πύλην Σοδόμων· καὶ τὰ ἐξῆς ὁμοίως μέχρι τοῦ· Ἐκτείναν- 125

τες δὲ οἱ ἄνδρες τὰς χεῖρας ἐπίασαν τὸν Λὼτ πρὸς ἑαυτοὺς εἰς τὸν οἶκον, καὶ τὴν θύραν τοῦ οἴκου προσέκλεισαν· καὶ τὰ ἐπόμενα

106. καὶ εἶπε κύριος κ. τ. λ. From Gen. xviii. 13, 14; 16, 17; 20. sqq.

112. συμπορέμπων. The reading of the MSS. συμπέμπων, is manifestly an error of the copyist.

123. ἐπὶ τὰ ἐξῆς, κ. τ. λ. The citations are from Gen. xviii. 33. xix. 1. 10. 16. sqq.

125. καὶ ἀπῆλθεν εἰς τ. τ. αὐτοῦ. That is, Abraham, not God. Probably Ἀβραάμ should be restored to the text.

- 130 μέχρι τοῦ· Καὶ ἐκράτησαν οἱ ἄγγελοι τῆς χειρὸς αὐτοῦ, καὶ τῆς
χειρὸς τῆς γυναικὸς αὐτοῦ, καὶ τῶν χειρῶν τῶν θυγατέρων αὐτοῦ,
ἐν τῷ φείσασθαι κύριον αὐτοῦ. Καὶ ἐγένετο ἡνίκα ἐξήγαγον αὐ-
τοὺς ἔξω, καὶ εἶπον, Σῶζε, σῶζε τὴν σεαυτοῦ ψυχὴν. Μὴ πε-
ριβλέψῃ εἰς τὰ ὀπίσω, μηδὲ στῆς ἐν πάσῃ τῇ περιχώρῳ· εἰς τὸ
135 ὅρος σῶζου, μήποτε συμπαραληφθῇς. Εἶπε δὲ Λῶτ πρὸς αὐτούς·
Δέομαι, κύριε, ἐπειδὴ εὗρεν ὁ παῖς σου ἔλεος ἐναντίον σου, καὶ
ἐμεγάλυνας τὴν δικαιοσύνην σου, ὃ ποιεῖς ἐπ' ἐμὲ τοῦ ζῆν τὴν
ψυχὴν μου· ἐγὼ δὲ οὐ δύναμαι διασωθῆναι εἰς τὸ ὅρος, μὴ κατα-
λάβῃ με τὰ κακὰ, καὶ ἀποθάνω. Ἴδου ἡ πόλις αὕτη ἐγγὺς τοῦ
140 καταφυγεῖν ἐστὶν ἐκεῖ μικρά· ἐκεῖ σωθήσομαι, ὡς μικρά ἐστι,
καὶ ζήσεται ἡ ψυχὴ μου. Καὶ εἶπεν αὐτῷ· Ἴδου ἐθαύμασά σου
τὸ πρόσωπον καὶ ἐπὶ τῷ ῥήματι τούτῳ τοῦ μὴ καταστρέψαι τὴν
πόλιν, περὶ ἧς ἐλάλησας. Σπεῦσον τοῦ σωθῆναι ἐκεῖ· οὐ γὰρ
δυνήσομαι ποιῆσαι πρᾶγμα ἕως τοῦ εἰσελθεῖν σε ἐκεῖ. Διὰ τοῦτο
145 ἐκάλεσε τὸ ὄνομα τῆς πόλεως Σηγῶρ. Ὁ ἥλιος ἐξῆλθεν ἐπὶ τὴν
γῆν, καὶ Λῶτ εἰσῆλθεν εἰς Σηγῶρ. Καὶ ὁ κύριος ἔβρεξεν εἰς
Σόδομα καὶ Γομόρρα θεῖον καὶ πῦρ παρὰ κυρίου ἐκ τοῦ οὐρανοῦ,
καὶ κατέστρεψε τὰς πόλεις ταύτας καὶ πᾶσαν τὴν περίοικον. Καὶ
πάλιν παυσάμενος ἐπέφερον· Καὶ νῦν οὐ νενοήκατε, φίλοι, ὅτι
150 ὁ εἷς τῶν τριῶν, ὁ καὶ Θεὸς καὶ κύριος τῷ ἐν τοῖς οὐρανοῖς ὑπη-
ρετῶν, κύριος τῶν δύο ἀγγέλων; Προσελθόντων γὰρ αὐτῶν εἰς
Σόδομα, αὐτὸς ὑπολειφθεὶς προσωμίλει τῷ Ἀβραάμ τὰ ἀναγεγραμ-
μένα ὑπὸ Μωσέως· οὐ καὶ αὐτοῦ ἀπελθόντος, μετὰ τὰς ὁμιλίας
ὁ Ἀβραάμ ὑπέστρεψεν εἰς τὸν τόπον αὐτοῦ. Οὐ ἐλθόντος, οὐκ-
155 ἐτι δύο ἄγγελοι ὁμιλοῦσι τῷ Λῶτ, ἀλλ' αὐτὸς, ὡς ὁ λόγος δηλοῖ,
καὶ κύριός ἐστι, παρὰ κυρίου τοῦ ἐν τῷ οὐρανῷ, τουτέστι τοῦ
ποιητοῦ τῶν ὅλων, λαβὼν τὰ ταῦτα ἀπενεγκεῖν Σοδόμοις καὶ Γο-
μόρροις, ἅπερ ὁ λόγος καταριθμεῖ οὕτως εἰπών· Κύριος ἔβρεξ-

151. προσελθόντων. Sylburg would read προαπελθόντων, Thirlby προελ-
θόντων.

158. κύριος ἔβρεξε κ. τ. λ. Jebb remarks that Cyprian (adv. Jud. III. 33.)
adduces this text to prove that *the Father judgeth no man, but hath committed*
all judgment unto the son (John v. 22.); and it is cited by several of the Fathers
as marking a distinction of persons in the Godhead. See Euseb. H. E. I. 2. Præp.
Ev. VII. 12. Prudent. Apoth. 316. sqq.

ἐν ἐπὶ Σόδομα καὶ Γομόρρα θεῖον καὶ πῦρ παρὰ κυρίου ἐκ τοῦ οὐρανοῦ.

160

LVII. Καὶ ὁ Τρύφων, σιγήσαντός μου, εἶπεν· "Οτι μὲν ἡ γρα- Answer to the
φή τοῦτο ἀναγκάζει ὁμολογεῖν ἡμᾶς, φαίνεται· ὅτι δὲ ἀπορη- objection that
σαι ἄξιόν ἐστι περὶ τοῦ λεγομένου, ὅτι ἔφαγε τὰ ὑπὸ τοῦ 'Αβραὰμ be said to eat.

κατασκευασθέντα καὶ παρατεθέντα, καὶ σὺ ἂν ὁμολογήσεις.—

Κἀγὼ ἀπεκρινάμην· "Οτι μὲν βεβρώκασι, γέγραπται· εἰ δὲ 5
τοὺς τρεῖς ἀκούσασιν λελέχθαι βεβρωκέσαι, καὶ μὴ τοὺς δύο μό-
νους, οἵτινες ἄγγελοι τῷ ὄντι ἦσαν, καὶ ἐν τοῖς οὐρανοῖς, ὡς δῆ-
λόν ἐστιν ἡμῖν, τρεφόμενοι, καὶ μὴ ὁμοίαν τροφήν, ἥπερ οἱ
ἄνθρωποι χρώμεθα, τρέφονται.—περὶ γὰρ τῆς τροφῆς τοῦ μάν-
να, ἣν ἐτράφησαν οἱ πατέρες ὑμῶν ἐν τῇ ἐρήμῳ, ἡ γραφή οὕτω 10
λέγει, ὅτι ἄρτον ἁγγέλων ἔφαγον,—εἶποίμ' ἂν ὅτι ὁ λόγος, ὁ
λέγων βεβρωκέσαι, οὕτως ἂν λέγοι, ὡς ἂν καὶ αὐτοὶ εἴποιμεν
ἐπὶ πυρὸς, ὅτι πάντα κατέφαγεν, ἀλλὰ μὴ πάντως τοῦτο ἔξα-
κούειν, ὅτι ὁδοῦσι καὶ γνάθοις μασώμενοι βεβρώκασιν. "Ωστε
οὐδὲ ἐνταῦθα ἀπορήσασιν ἂν περὶ οὐδενός, εἰ τροπολογίας ἔμ- 15
πειροι καὶ μικρὸν ὑπάρχωμεν.—Καὶ ὁ Τρύφων· Δυνατὸν καὶ
ταῦτα οὕτω θεραπευθῆναι περὶ τρόπου βρώσεως, παρ' ὃν
ἀναλώσαντας τὰ παρασκευασθέντα ὑπὸ τοῦ 'Αβραὰμ βεβρωκέσαι
γεγραμμένον ἐστίν. "Ωστε ἔρχου ἤδη ἀποδώσω ἡμῖν τὸν λόγον,
πῶς οὗτος ὁ τῷ 'Αβραὰμ ὀφθεῖς Θεὸς, καὶ ὑπηρέτης ὢν τοῦ 20
ποιητοῦ τῶν ὅλων Θεοῦ, διὰ τῆς παρθένου γεννηθεῖς, ἄνθρωπος
ὁμοιοπαθὴς πᾶσιν, ὡς προέφη, γέγονεν.—Κἀγὼ, Συγχώρει,

LVII. 7. ὡς δῆλόν ἐστιν ἡμῖν. In accordance with Justin's usual phraseology, Otto has replaced the particle ὡς, which is omitted in the MSS. Compare c. 49. He would also, as would Thirlby, read ὑμῖν for ἡμῖν.

11. ὅτι ἄρτον ἁγγέλων ἔφ. See Ps. lxxviii. 25. and compare *infra*. c. 131. Clem. Alex. Pæd. i. 6. 41. Tertull. adv. Jud. c. 3. De Carn. Christ. c. 6. Justin argues that if the two angels only partook of Abraham's repast, it was merely consonant with the physical properties attributed to them in the Scriptures; but if the three heavenly visitors are equally included in the act, it will admit of a figurative explanation. A capability of assimilating themselves to mankind, is also assigned to angels in Tertull. c. Marc. iii. 9.

20. ὑπηρέτης. That is, with reference to the part which he took in the economy of Creation and Redemption. See Bp. Kaye's Justin, pp. 61, 74. Compare also *infra*, cc. 60. 125.

ὦ Τρύφῳ, πρότερον, εἶπον, καὶ ἄλλας τινὰς ἀποδείξεις τῷ κεφαλαίῳ
 τούτῳ συναγαγεῖν διὰ πολλῶν, ἵνα καὶ ὑμεῖς πεπεισμένοι καὶ περὶ
 25 τούτου ᾗτε, καὶ μετὰ τοῦτο ὃν ἀπαιτεῖς λόγον ἀποδώσω.—
 Κἀκεῖνος, Ὡς σοὶ δοκεῖ, ἔφη, πρᾶττε· καὶ ἐμοὶ γὰρ πάνυ ποθητὸν
 πρᾶγμα πράξεις.

A distinction
 of persons in
 the Godhead
 is also evinced
 in the several
 manifestations
 of the Deity to
 Jacob.

LVIII. Κἀγὼ εἶπον· Γραφὰς ὑμῶν ἀνιστορεῖν μέλλω, οὐ κα-
 τασκευὴν λόγων ἐν μόνῃ τέχνῃ ἐπιδείκνυσθαι σπεύδω· οὐδὲ γὰρ
 δύναμις ἐμοὶ τοιαύτη τίς ἐστιν, ἀλλὰ χάρις παρὰ Θεοῦ μόνῃ
 εἰς τὸ συνιέναι τὰς γραφὰς αὐτοῦ ἐδόθη μοι, ἥς χάριτος καὶ πάν-
 τας κοινωνοὺς ἀμισθωτὶ καὶ ἀφθόνως παρακαλῶ γίνεσθαι, ὅπως
 μὴ καὶ τούτου χάριν κρίσω ὀφλήσω, ἐν ᾗπερ μέλλει κρίσει διὰ
 τοῦ κυρίου μου Ἰησοῦ Χριστοῦ ὁ ποιητὴς τῶν ὅλων Θεὸς ποιεῖσθαι.
 —Καὶ ὁ Τρύφων· Ἀξίως μὲν θεοσεβείας καὶ τοῦτο πράττεις·
 εἰρωνεύεσθαι δέ μοι δοκεῖς, λέγων δύναμιν λόγων τεχνικῶν μὴ
 10 κεκτῆσθαι.—Κἀγὼ πάλιν ἀπεκρινάμην· Ἐπεὶ σοὶ δοκεῖ ταῦτα
 οὕτως ἔχειν, ἔχέτω· ἐγὼ δὲ πέπεισμαι ἀληθῶς εἶναι. Ἀλλ' ἵνα
 μᾶλλον τὰς ἀποδείξεις τὰς λοιπὰς ἤδη ποιήσωμαι, πρόσεχε τὸν
 νοῦν.—Κἀκεῖνος· Λέγε.—Κἀγὼ, Ὑπὸ Μωσέως, ὦ ἀδελφοί,
 πάλιν γέγραπται, ἔλεγον, ὅτι οὗτος ὁ ὀφθεὶς τοῖς πατριάρχαις

LVIII. 1. οὐ κατασκευὴν λόγων κ. τ. λ. In making this avowal, Justin seems to have had in view the declaration of St. Paul (1 Cor. i. 17. sqq. ii. 4. 13.); and not only did the early Fathers in general lay great stress upon the simple and inartificial style of the New Testament, but studiously divested their own writings of all superfluous ornament and elegance of diction. Many indeed, among whom Justin classes himself, were incompetent to the higher efforts of literary composition; and those who were capable of the artistic embellishments of language, laid them aside as ill adapted to the simplicity of Christian truth. See Iren. Hær. i. 1. Tatian. Orat. c. Græc. c. 29. Theophil. ad Autol. i. 1. ii. 12. Arnob. c. Gent. i. 58, 59. ii. 6. Clem. Alex. Strom. i. 10. 48. ii. 1. 3. vi. 17. 151. Lactant. Instt. Div. iii. 1. v. 1. Phot. Bibl. Cod. 125. In what follows, Justin does not, as it has been alleged, lay claim to any extraordinary gift of the Spirit for the interpretation of Scripture; but merely to that illumination from above, which was necessary to all, and would be given to all, who were desirous of rightly understanding the divine word. Compare cc. 7, 23; 39, 13; and see Bishop Kaye's Justin, p. 77.

6. ἐν ᾗπερ μέλλει κρίσει. Hoc est, ἐν τῇ κρίσει, ἢνπερ μέλλει. OTTO. Similar constructions abound.

11. ἀληθῶς εἶναι. Thirlby would read ἄλλως εἶναι, or ἀληθῶς εἰπεῖν. Perhaps ἀληθεύειν ἐμέ.

λεγόμενος Θεὸς καὶ ἄγγελος καὶ κύριος λέγεται, ἵνα καὶ ἐκ τούτων 15
ἐπιγνώτε αὐτὸν ὑπηρετοῦντα τῷ τῶν ὅλων πατρί, ὡς ἤδη συνέ-
θεσθε, καὶ διὰ πλειόνων πεπεισμένοι βεβαίως μενεῖτε. Ἐξηγού-
μενος οὖν διὰ Μωσέως ὁ λόγος τοῦ Θεοῦ τὰ περὶ Ἰακώβ, τοῦ
υἱοῦ τοῦ Ἀβραάμ, οὕτως φησί· Καὶ ἐγένετο ἡνίκα ἐκίσσων τὰ
πρόβατα ἐν γαστρὶ λαμβάνοντα, καὶ εἶδον τοῖς ὀφθαλμοῖς αὐτὰ ἐν 20
τῷ ὕπνῳ· καὶ ἰδοὺ οἱ τράγοι καὶ οἱ κριοὶ, ἀναβαίνοντες ἐπὶ τὰ
πρόβατα καὶ τὰς αἴγας, διάλευκοι καὶ ποικίλοι καὶ σποδοειδεῖς
ραντοί. Καὶ εἶπέ μοι ὁ ἄγγελος τοῦ Θεοῦ καθ' ὕπνου, Ἰακώβ,
Ἰακώβ. Ἐγὼ δὲ εἶπον, Τί ἔστι, κύριε; Καὶ εἶπεν, Ἀνάβλεψον
τοῖς ὀφθαλμοῖς σου, καὶ ἴδε τοὺς τράγους καὶ τοὺς κριοὺς ἀνα- 25
βαίνοντας ἐπὶ τὰ πρόβατα καὶ τὰς αἴγας, διαλεύκους καὶ ποικίλους
καὶ σποδοειδεῖς ραντούς· ἐώρακα γὰρ ὅσα σοι Λάβαν ποιεῖ. Ἐγὼ
εἰμι ὁ Θεὸς ὁ ὀφθεῖς σοι ἐν τῷ τόπῳ Θεοῦ, οὐ ἡλείψάς μοι ἐκεῖ
στήλην, καὶ ἠῤῥω ἐκεῖ εὐχήν. Νῦν οὖν ἔξελθε καὶ ἀνάστηθι ἐκ τῆς
γῆς ταύτης, καὶ ἀπελθε εἰς τὴν γῆν τῆς γενέσεώς σου, καὶ ἔσομαι 30
μετὰ σου.—Καὶ πάλιν ἐν ἄλλοις λόγοις, περὶ αὐτοῦ τοῦ Ἰακώβ
λέγων, οὕτως φησὶν· Ἀναστὰς δὲ τὴν νύκτα ἐκέλην ἔλαβε τὰς δύο
γυναικας καὶ τὰς δύο παιδίσκας καὶ τὰ ἔνδεκα παιδία αὐτοῦ, καὶ
διέβη τὴν διάβασιν τοῦ Ἰαβώχ, καὶ ἔλαβεν αὐτοὺς, καὶ διέβη τὸν
χειμάρρουν, καὶ διεβίβασε πάντα τὰ αὐτοῦ. Ὑπελείφθη δὲ Ἰακώβ 35
μόνος· καὶ ἐπάλαιεν ἄνθρωπος μετ' αὐτοῦ ἕως πρωῒ. Εἶδε δὲ ὅτι

αλειφω

15. λεγόμενος Θεός. An allusion perhaps to the declaration of God himself, quoted below:—ἐγὼ εἰμι ὁ Θεὸς ὁ ὀφθεῖς σοι. For ἄγγελος καὶ κύριος, Otto thinks it probable that the true reading is ἄγγ. τοῦ κυρίου, since he is immediately described as ὑπηρετῶν τῷ τῶν ὅλων πατρί. So again, after a few lines, ὁ ἄγγελος τοῦ Θεοῦ.

19. καὶ ἐγένετο ἡνίκα κ. τ. λ. From Gen. xxxi. 10. sqq.

29. ἔξελθε καὶ ἀνάστηθι κ. τ. λ. A *hystero-proteron*: which Thirlby attributes to the copyists.

32. ἀναστὰς δὲ τὴν νύκτα κ. τ. λ. From Gen. xxxiii. 22. sqq.

36. ἐπάλαιεν ἄνθρωπος μετ' αὐτοῦ. In the MSS. and all the editions except that of Otto, ἄγγελος appears instead of ἄνθρωπος. Not only, however, is ἄνθρωπος required by the Sacred Text, but Justin's context imperitatively calls for the correction. Thus we have immediately after the Scriptural citations:—οὗτος καὶ ἄγγ. καὶ Θεὸς καὶ κ. καὶ, ἐν ἰδέᾳ ἀνθρώπου, αὐτῷ τῷ Ἰ. παλαίσας. So again in c. 126. μετὰ Ἰακώβ ἄνθρωπος ἐπάλαιε. Doubtless ἄγγελος was inserted by some copyist, who confused the abbreviated forms $\overline{\alpha\nu\omicron\varsigma}$ and $\overline{\alpha\gamma\omicron\varsigma}$.

οὐ δύναται πρὸς αὐτὸν, καὶ ἤψατο τοῦ πλάτους του μηροῦ αὐτοῦ, καὶ ἐνάρκησε τὸ πλάτος τοῦ μηροῦ Ἰακώβ ἐν τῷ παλαίειν αὐτὸν μετ' αὐτοῦ. Καὶ εἶπεν αὐτῷ, Ἀπόστείλόν με
 40 ἀνέβη γὰρ ὁ ὀρθρος. Ὁ δὲ εἶπεν, Οὐ μὴ σε ἀποστείλω, ἂν μὴ με εὐλογήσης. Εἶπε δὲ αὐτῷ, Τί τὸ ὄνομά σου ἐστίν; Ὁ δὲ εἶπεν, Ἰακώβ. Εἶπε δὲ αὐτῷ, Οὐ κληθήσεται τὸ ὄνομά σου Ἰακώβ, ἀλλὰ Ἰσραὴλ ἔσται τὸ ὄνομά σου· ὅτι ἐνίσχυσας μετὰ τοῦ Θεοῦ, καὶ μετὰ ἀνθρώπων δυνατὸς ἔσθι.
 45 Ἡρώτησε δὲ Ἰακώβ καὶ εἶπεν, Ἀνάγγειλόν μοι τὸ ὄνομά σου. Καὶ εἶπεν, Ἵνα τί τοῦτο ἐρωτᾷς τὸ ὄνομά μου; Καὶ εὐλόγησεν αὐτὸν ἐκεῖ. Καὶ ἐκάλεσεν Ἰακώβ τὸ ὄνομα τοῦ τόπου ἐκείνου Εἶδος Θεοῦ· εἶδον γὰρ Θεὸν πρόσωπον πρὸς πρόσωπον, καὶ ἐχάρη ἡ ψυχὴ μου. Καὶ πάλιν ἐν ἑτέροις, περὶ τοῦ αὐτοῦ Ἰακώβ ἐξαγγέλλων,
 50 ταῦτά φησιν· Ἦλθε δὲ Ἰακώβ εἰς Λουζᾶ, ἣ ἔστιν εἰς γῆν Χαναὰν, ἣ ἔστι Βαιθὴλ, αὐτὸς καὶ πᾶς ὁ λαὸς, ὃς ἦν μετ' αὐτοῦ. Καὶ ὠκοδόμησεν ἐκεῖ θυσιαστήριον, καὶ ἐκάλεσε τὸ ὄνομα τοῦ τόπου ἐκείνου Βαιθὴλ· ἐκεῖ γὰρ ἐφάνη αὐτῷ ὁ Θεὸς ἐν τῷ ἀποδιδράσκειν ἀπὸ προσώπου τοῦ ἀδελφοῦ αὐτοῦ Ἡσαῦ. Ἀπέθανε δὲ
 55 Δεβόρρα, ἡ τροφὸς Ῥεβέκκας, καὶ ἐτάφη κατωτέρω Βαιθὴλ ὑπὸ τὴν βάλανον, καὶ ἐκάλεσεν Ἰακώβ τὸ ὄνομα αὐτῆς Βάλανον πένθους. Ὡφθη δὲ ὁ Θεὸς τῷ Ἰακώβ ἔτι ἐν Λουζᾶ, ὅτε παρεγένετο ἐκ Μεσοποταμίας τῆς Συρίας, καὶ εὐλόγησεν αὐτόν. Καὶ εἶπεν αὐτῷ ὁ Θεός· Τὸ ὄνομά σου Ἰακώβ οὐ κληθήσεται ἔτι, ἀλλὰ Ἰσρα-
 60 ἦλ ἔσται τὸ ὄνομά σου.—Θεὸς καλεῖται, καὶ Θεός ἐστι καὶ ἔσται. Καὶ συννενεσάντων ταῖς κεφαλαῖς ἀπάντων, ἔφην ἐγώ· Καὶ τοὺς λόγους οἱ ἀγγέλλονσι πῶς ὥφθη αὐτῷ, φεύγοντι τὸν ἀδελφὸν Ἡσαῦ, οὗτος καὶ ἄγγελος καὶ Θεὸς καὶ κύριος, καὶ ἐν ἰδέᾳ ἀνδρὸς τῷ Ἀβραὰμ φανείς, καὶ ἐν ἰδέᾳ ἀνθρώπου αὐτῷ τῷ Ἰακώβ παλαί-
 65 σας, ἀναγκαῖον εἶναι εἰπεῖν ὑμῖν λογιζόμενος λέγω. Εἰσὶ δὲ οὗτοι· Καὶ ἐξῆλθεν Ἰακώβ ἀπὸ τοῦ φρέατος τοῦ ὄρκου, καὶ ἐπο-

48. ἐχάρη. The LXX. have ἐσώθη, and so Justin in c. 126.

50. ἦλθε δὲ Ἰακώβ κ. τ. λ. From Gen. xxxv. 6. sqq.

60. Θεὸς καλεῖται, καὶ Θ. ἐστὶ καὶ ἔσται. There could not surely be a more decisive assertion of belief in the divinity of Christ. See also Bp. Kaye's Justin, p. 63.

66. καὶ ἐξῆλθεν κ. τ. λ. From Gen. xxviii. 10. sqq.

ρεύθη εἰς Χαράν. Καὶ ἀπήντησε τόπῳ, καὶ ἐκοιμήθη ἐκεῖ· ἔδν
 γὰρ ὁ ἥλιος. Καὶ ἔλαβεν ἀπὸ τῶν λίθων τοῦ τόπου, καὶ ἔθηκε
 πρὸς κεφαλῆς αὐτοῦ, καὶ ἐκοιμήθη ἐν τῷ τόπῳ ἐκεῖνῳ, καὶ ἐνυπ-
 νιάσθη· καὶ ἰδοὺ, κλίμαξ ἐστηριγμένη ἐν τῇ γῇ, ἧς ἡ κεφαλὴ 70
 ἀφικνεῖτο εἰς τὸν οὐρανὸν, καὶ οἱ ἄγγελοι τοῦ Θεοῦ ἀνέβαινον καὶ
 κατέβαινον ἐπ' αὐτῆς, ὁ δὲ κύριος ἐστήρικτο ἐπ' αὐτήν. Ὁ δὲ
 εἶπεν, Ἐγὼ εἰμι κύριος, ὁ Θεὸς Ἀβραάμ, τοῦ πατρός σου, καὶ
 Ἰσαάκ· μὴ φοβοῦ. Ἡ γῇ, ἐφ' ἧς σὺ καθεύδεις ἐπ' αὐτῆς, σοὶ δώσω
 αὐτήν καὶ τῷ σπέρματί σου· καὶ ἔσται τὸ σπέρμα σου ὡς ἡ ἄμμος 75
 τῆς γῆς, καὶ πλατυνθήσεται εἰς θάλασσαν καὶ νότον καὶ βορρᾶν καὶ
 ἀνατολὰς, καὶ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς
 καὶ ἐν τῷ σπέρματί σου. Καὶ ἰδοὺ ἐγὼ μετὰ σου, διαφυλάσσω
 σε ἐν ὁδῷ πάσῃ ἣ ἂν πορευθῇς, καὶ ἀποστρέψω σε εἰς τὴν γῆν
 ταύτην, ὅτι οὐ μὴ σε ἐγκαταλίπω ἕως τοῦ ποιῆσαί με πάντα ὅσα 80
 ἐλάλησά σοι. Καὶ ἐξηγέρθη Ἰακώβ ἐκ τοῦ ὕπνου αὐτοῦ, καὶ εἶπεν
 ὅτι ἐστὶ κύριος ἐν τῷ τόπῳ τούτῳ, ἐγὼ δὲ οὐκ ᾔδειν. Καὶ ἐφο-
 βήθη, καὶ εἶπεν, Ὡς φοβερὸς ὁ τόπος οὗτος· οὐκ ἔστι τοῦτο
 ἀλλ' ἡ οἴκος τοῦ Θεοῦ, καὶ αὕτη ἡ πύλη τοῦ οὐρανοῦ. Καὶ
 ἀνέστη Ἰακώβ τῷ πρωτῷ, καὶ ἔλαβε τὸν λίθον ὃν ὑπέθηκεν ἐκεῖ 85
 πρὸς κεφαλῆς αὐτοῦ, καὶ ἔστησεν αὐτὸν στήλην, καὶ ἐπέχεε τὸ
 ἔλαιον ἐπὶ τὸ ἄκρον αὐτοῦ. Καὶ ἐκάλεσεν Ἰακώβ τὸ ὄνομα τοῦ
 τόπου Οἶκος Θεοῦ· καὶ Οὐλαμμάους ἦν τὸ ὄνομα τῇ πόλει τὸ
 πρότερον.

LIX. Καὶ ταῦτα εἰπὼν, Ἀνάσχεσθέ μου, ἔλεγον, καὶ ἀπὸ τῆς *The Angel*
 βίβλου τῆς Ἐξόδου ἀποδεικνύοντος ὑμῖν, πῶς ὁ αὐτὸς οὗτος καὶ *that appeared*
 ἄγγελος καὶ Θεὸς καὶ κύριος καὶ ἀνὴρ καὶ ἄνθρωπος, Ἀβραάμ καὶ *to Moses from*
 Ἰακώβ φανείς, ἐν πυρὶ φλογὸς ἐκ βάτου πέφανται, καὶ ὠμίλησε *the burning*
 τῷ Μωϋσεῖ. Κάκεινων ἡδέως καὶ ἀκαμάτως καὶ προθύμως ἀκούειν 5 *bush was God.*
 λεγόντων, ἐπέφερον· Ταῦτα δέ ἐστιν ἐν τῇ βίβλῳ, ἣ ἐπιγράφεται
 Ἐξόδος· Μετὰ δὲ τὰς ἡμέρας τὰς πολλὰς ἐκείνας ἐτελεύτησεν ὁ

87. αὐτοῦ. The earlier editions gave αὐτῆς, until the Benedictine editor restored the reading of the MSS.

LIX. 4. Ἰακώβ. *Vulgo Ἰσαάκ.* The context throughout sufficiently sanctions the correction introduced by Otto, and approved by preceding editors.

7. μετὰ δὲ τὰς ἡμέρας κ. τ. λ. From Exod. ii. 23. iii. 16.

- βασιλεὺς Αἰγύπτου, καὶ κατεστέναξαν οἱ υἱοὶ Ἰσραὴλ ἀπὸ τῶν ἔρ-
 10 γων· καὶ τὰ λοιπὰ μέχρι τοῦ· Ἐλθὼν συνάγαγε τὴν γερονσίαν
 Ἰσραὴλ, καὶ ἔρεῖς πρὸς αὐτοὺς, Κύριος, ὁ Θεὸς τῶν πατέρων
 ὑμῶν, ὥφθη μοι, ὁ Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς
 Ἰακώβ, λέγων· Ἐπισκοπῇ ἐπισκέπτομαι ὑμᾶς καὶ ὅσα συμβέβηκεν
 ὑμῖν ἐν Αἰγύπτῳ. Καὶ ἐπὶ τούτοις ἐπέφερον, Ὡ ἄνδρες, νενοή-
 15 κατε, λέγων, ὅτι ὃν λέγει Μωσῆς (ἄγγελον ἐν πυρὶ φλογὸς λελα-
 ληκέναι αὐτῷ, οὗτος αὐτὸς Θεὸς ὧν σημαίνει τῷ Μωσεῖ, ὅτι αὐ-
 τὸς ἐστὶν ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ;

The notion of
 the Jews
 refuted; and
 he that spoke
 to Moses
 shewn to have
 been person-
 ally distinct
 from God the
 Father.

- LX. Καὶ ὁ Τρύφων, Οὐ τοῦτο νοοῦμεν ἀπὸ τῶν λόγων τῶν
 προλελεγμένων, ἔλεγεν, ἀλλ' ὅτι ἄγγελος μὲν ἦν ὁ ὀφθεῖς ἐν φλογὶ
 πυρὸς, Θεὸς δὲ ὁ ὁμιλῶν τῷ Μωσεῖ, ὥστε καὶ ἄγγελον καὶ Θεὸν,
 δύο ὁμοῦ ὄντας, ἐν τῇ τότε ὀπτασίᾳ γεγενῆσθαι.—Κἀγὼ πάλιν
 ἀπεκρινάμην· Εἰ καὶ τοῦτο γέγονε τότε, ὦ φίλοι, ὡς καὶ ἄγγελον
 καὶ Θεὸν ὁμοῦ ἐν τῇ ὀπτασίᾳ τῇ τῷ Μωσεῖ γενομένη ὑπάρξαι, ὡς
 καὶ ἀποδέδεικται ὑμῖν διὰ τῶν προγεγραμμένων λόγων, οὐχ ὁ
 ποιητὴς τῶν ὅλων ἐστὶ Θεὸς ὁ τῷ Μωσεῖ εἰπὼν αὐτὸν εἶναι
 Θεὸν Ἀβραὰμ καὶ Θεὸν Ἰσαὰκ καὶ Θεὸν Ἰακώβ, ἀλλ' ὁ ἀπο-
 10 δειχθεὶς ὑμῖν ὥφθαι τῷ Ἀβραὰμ καὶ τῷ Ἰακώβ, τῇ τοῦ ποιητοῦ
 τῶν ὅλων θελήσει ὑπηρετῶν, καὶ ἐν τῇ κρίσει τῶν Σοδόμων τῇ
 βουλῇ αὐτοῦ ὁμοίως ὑπηρετήσας· ὥστε κἄν, ὡς φατε, ἔχη ὅτι
 δύο ἦσαν, καὶ ἄγγελος καὶ Θεὸς, οὐ τὸν ποιητὴν τὸν ὅλων καὶ
 πατέρα, καταλιπόντα τὰ ὑπὲρ οὐρανὸν ἅπαντα, ἐν ὀλίγῳ γῆς μορίῳ
 15 πεφάνθαι πᾶς ὁστισοῦν, κἄν μικρὸν νοῦν ἔχων, τολμήσει εἰπεῖν.
 —Καὶ ὁ Τρύφων· Ἐπειδὴ ἤδη προαποδέδεικται ὅτι ὁ ὀφθεῖς
 τῷ Ἀβραὰμ Θεὸς, καὶ κύριος ὠνομασμένος, ὑπὸ κυρίου τοῦ ἐν οὐ-
 ρανοῖς λαβὼν τὰ ἐπαχθέντα τῇ Σοδόμων γῇ ἐπήγαγε, καὶ νῦν,
 κἄν ἄγγελος ἦν σὺν τῷ φανέντι τῷ Μωσεῖ Θεῷ γεγεννημένος,

LX. 3. Θεὸς δὲ ὁ ὁμιλῶν κ. τ. λ. Compare Apol. i. cc. 62. 63.

6. ὡς καὶ ἀποδέδεικται κ. τ. λ. This clause must not be referred backward, but carried forward to the words οὐχ ὁ ποιητὴς κ. τ. λ.

13. τὸν ποιητὴν τὸν ὅλων. See above on c. 56, 94.

18. καὶ νῦν, κἄν ἄγγ. κ. τ. λ. So Ed. Ben. *Vulgo* καὶ νῦν καί. A similar confusion of καί and κἄν has been already noticed in c. 22, 75. The Benedictine editor has also judiciously substituted Θεῷ for Θεός, and repeated the article after Θεόν, in the following clause, on the authority of both the MSS.

τὸν Θεὸν, τὸν ἀπὸ τῆς βάτου ὁμιλήσαντα τῷ Μωσεῖ, οὐ τὸν 20
 ποιητὴν τῶν ὅλων Θεὸν νοήσομεν γεγονέναι, ἀλλ' ἐκείνων τὸν καὶ
 τῷ Ἀβραάμ καὶ τῷ Ἰσαὰκ καὶ τῷ Ἰακώβ ἀποδειχθέντα πεφανερῶ-
 σθαι, ὃς καὶ ἄγγελος τοῦ τῶν ὅλων ποιητοῦ Θεοῦ καλεῖται καὶ
 νοεῖται εἶναι, ἐκ τοῦ διαγγέλλειν τοῖς ἀνθρώποις τὰ παρὰ τοῦ πα-
 τρὸς καὶ ποιητοῦ τῶν ἀπάντων.—Κἀγὼ πάλιν· Ἦδη μέντοι, ὧ 25
 Τρύφων, ἀποδείξω ὅτι πρὸς τῇ Μωσέως ὀπτασίᾳ αὐτὸς οὗτος
 μόνος, καὶ ἄγγελος καλούμενος καὶ Θεὸς ὑπάρχων, ὥφθη καὶ
 προσωμίλησε τῷ Μωσεῖ. Οὕτως γὰρ ἔφη ὁ λόγος· Ὡφθη δὲ
 αὐτῷ ἄγγελος κυρίου ἐν πυρὶ φλογὸς ἐκ βάτου, καὶ ὁρᾷ ὅτι ὁ
 βάτος καίεται πυρὶ, ὁ δὲ βάτος οὐ κατεκαίετο. Ὁ δὲ Μωσῆς 30
 εἶπε, Παρελθὼν ὄψομαι τὸ ὄραμα τοῦτο τὸ μέγα, ὅτι οὐ κατα-
 καίεται ὁ βάτος. Ὡς δ' εἶδε κύριος ὅτι προσάγει ἰδεῖν, ἐκάλεσεν
 αὐτὸν κύριος ἐκ τῆς βάτου.—^ΔΟὐ οὖν τρόπον τὸν τῷ Ἰακώβ
 ὀφθέντα κατὰ τοὺς ὕπνους ἄγγελον ὁ λόγος λέγει, εἴτα αὐτὸν
 τὸν ὀφθέντα κατὰ τοὺς ὕπνους ἄγγελον εἰρηκέναι αὐτῷ ὅτι, Ἐγὼ 35
 εἰμι ὁ Θεὸς ὁ ὀφθεὶς σοι, ὅτε ἀπεδίδρασκες ἀπὸ προσώπου Ἡσαΐ
 τοῦ ἀδελφοῦ σου, καὶ ἐπὶ τοῦ Ἀβραάμ ἐν τῇ κρίσει τῶν Σοδόμων
 κύριον παρὰ κυρίου τοῦ ἐν τοῖς οὐρανοῖς τὴν κρίσιν ἐπενηνοχέναι
 ἔφη, οὕτως καὶ ἐνταῦθα ὁ λόγος, λέγων ἄγγελον κυρίου ὥφθαι
 τῷ Μωσεῖ, καὶ μετέπειτα κύριον αὐτὸν ὄντα καὶ Θεὸν σημαίνων, 40
 τὸν αὐτὸν λέγει, ὃν καὶ διὰ πολλῶν τῶν λελεγεμένων ὑπηρετοῦντα
 τῷ ὑπὲρ κόσμον Θεῷ, ὑπὲρ ὃν ἄλλος οὐκ ἔστι, σημαίνει.

LXI. Μαρτύριον δὲ καὶ ἄλλο ὑμῖν, ὧ φίλοι, ἔφην, ἀπὸ τῶν 45
 γραφῶν δώσω, ὅτι ἀρχὴν πρὸ πάντων τῶν κτισμάτων ὁ Θεὸς

The generation of the *Logos*, whom God begat before all created beings, illustrated by comparisons drawn from the human voice, and from fire kindled from another fire without diminution of substance.

22. καὶ τῷ Ἰσαάκ. Otto supposes that these words are interpolated by a copyist, as no appearance to Isaac has been mentioned by Justin. Compare however Gen. xxvi. 2. 24.

28. ὥφθη δὲ αὐτῷ κ. τ. λ. From Exod. iii. 2. sqq.

35. ἐγὼ εἰμι ὁ Θεὸς κ. τ. λ. Compare Gen. xxxi. 13. xxxv. 1. 7.

LXI. 2. ὅτι ἀρχὴν πρὸ πάντων κ. τ. λ. Justin seems here to speak in accordance with the opinion very prevalent in his time, which, assigning to the *Logos* an eternal generation and pre-existence, maintained also that he came forth from God as the creative principle of the universe, shortly before the worlds were made. With reference to this latter generation, which Justin expresses by the words γεννᾶσθαι and προβάλλεσθαι, Tatian (Orat. c. Græc. c. 5.) calls him τοῦ κόσμου τὴν ἀρχήν. Compare also Apol. ii. c. 6. Athenag. Leg. c. 10. Tertull.

- γεγέννηκε δύνάμιν τινὰ ἐξ ἑαυτοῦ λογικὴν, ἥτις καὶ δόξα κυρίου
 ὑπὸ τοῦ πνεύματος τοῦ ἁγίου καλεῖται, ποτὲ δὲ νῖδος, ποτὲ δὲ σοφία,
 5 ποτὲ δὲ ἄγγελος, ποτὲ δὲ Θεὸς, ποτὲ δὲ κύριος καὶ λόγος, ποτὲ δὲ
 ἀρχιστράτηγον ἑαυτὸν λέγει, ἐν ἀνθρώπου μορφῇ φανέντα τῷ τοῦ
 Ναυῇ Ἰησοῦ· ἔχει γὰρ πάντα προσονομάζεσθαι, ἕκ τε τοῦ ὑπηρε-
 τεῖν τῷ πατρικῷ βουλήματι, καὶ ἕκ τοῦ ἀπὸ τοῦ πατρὸς θελήσει
 γεγενῆσθαι. Ἄλλ' οὐ τοιοῦτον, ὅποιον καὶ ἐφ' ἡμῶν γινόμεμον
 10 ὁρώμεν; Λόγον γάρ τινα προβάλλοντες, λόγον γεννῶμεν, οὐ κατὰ
 ἀποτομὴν, ὥς ἐλαττωθῆναι τὸν ἐν ἡμῖν λόγον προβαλλόμενοι.
 Καὶ ὅποιον ἐπὶ πυρὸς ὁρώμεν ἄλλο γινόμενον, οὐκ ἐλαττούμενου
 ἐκείνου ἐξ οὗ ἡ ἀναψις γέγονεν, ἀλλὰ τοῦ αὐτοῦ μένοντος, καὶ τὸ
 ἐξ αὐτοῦ ἀναφθὲν καὶ αὐτὸ ὄν φαίνεται, οὐκ ἐλαττώσαν ἐκείνο ἐξ
 15 οὗ ἀνήφθη. Μαρτυρήσει δέ μοι ὁ λόγος τῆς σοφίας, αὐτὸς ὢν
 οὗτος ὁ Θεὸς ἀπὸ τοῦ πατρὸς τῶν ὅλων γεννηθεὶς, καὶ λόγος καὶ

adv. Hermog. c. 18. adv. Prax. c. 7. Iren. Hær. iv. 20. 3. Hence many commentators render ἀρχὴν in this passage, not adverbially, but as the accusative in apposition with δύνάμιν τινὰ λογικὴν, and as implying a principle of existence. The construction indeed, if such be the correct reading, is very harsh; and perhaps it will be thought scarcely requisite. At the same time, it is strongly supported by c. 62, 28. For a lucid view of this difficult passage, and the opinion advanced in it, suffice it to refer to Bp. Kaye's Justin, pp. 57. sqq. 160. sqq. See also Bull's Def. Fid. Nic. c. 2, 1. It is observable that the distinct personality of the Holy Spirit is here fully recognized.

6. ἀρχιστράτηγον ἑαυτὸν λέγει. Scil. ὁ λόγος. See Josh. v. 13, 14.

7. ἔχει γὰρ πάντα προσονομάζεσθαι. He is capable of being addressed by all the names here enumerated. On the other hand, God the Father is a nameless existence. See on Apol. i. c. 10, 6. The vulgar reading, ἔχειν, is manifestly erroneous; and has been corrected by Otto.

9. ἀλλ' οὐ τοιοῦτον, κ. τ. λ. A full point is commonly found at the end of this sentence; and as the sense required by the context is thus perverted, the words ἀλλ' οὐ τοιοῦτον are regarded by Thirlby and others as an interpolation. Otto has put the matter right by pointing the sentence interrogatively. The common text also has γενόμενον, which the same critic has corrected, after Thirlby.

10. λόγον γάρ τινα κ. τ. λ. The similitudes, drawn from the powers of speech, and from the property of fire, are borrowed by Tatian (Orat. c. Græc. c. 5.), Tertullian (Apol. c. 21. adv. Prax. c. 8.), and Lactantius (Inst. Div. iv. 20.). Compare also Phil. Jud. de Gigant. c. 6. Irenæus however (Hær. ii. 13.), disapproves of the use of such analogies, as savoring of Gnosticism, and contributing little to the elucidation of Gospel truth.

σοφία καὶ δύναμις καὶ δόξα τοῦ γεννήσαντος ὑπάρχων, καὶ διὰ
 Σολομῶνος φήσαντος ταῦτα· Ἐὰν ἀναγγείλω ὑμῖν τὰ καθ' ἡμέραν
 γινόμενα, μνημονεύσω τὰ ἐξ αἰῶνος ἀριθμῆσαι. Κύριος ἔκτισέ με
 ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ. Πρὸ τοῦ αἰῶνος ἐθεμελίωσέ 20
 με, ἐν ἀρχῇ πρὸ τοῦ τὴν γῆν ποιῆσαι, καὶ πρὸ τοῦ τὰς ἀβύσσους
 ποιῆσαι, πρὸ τοῦ τὰς πηγὰς προελθεῖν τῶν ὑδάτων, πρὸ τοῦ τὰ
 ὄρη ἐδρασθῆναι· πρὸ δὲ πάντων τῶν βουνῶν γεννᾷ με. Ὁ Θεὸς
 ἐποίησε χώραν καὶ ἀοίκητον καὶ ἄκρα οἰκούμενα ὑπ' οὐρανόν.
 Ἡνίκα ἡτοίμαζε τὸν οὐρανόν, συμπαρήμην αὐτῷ, καὶ ὅτε ἀφώριζε 25
 τὸν αὐτοῦ θρόνον ἐπ' ἀνέμων, ἡνίκα ἰσχυρὰ ἐποίει τὰ ἄνω νέφη,
 καὶ ὡς ἀσφαλεῖς ἐποίει πηγὰς ἀβύσσου, ἡνίκα ἰσχυρὰ ἐποίει τὰ
 θεμέλια τῆς γῆς, ἡμην παρ' αὐτῷ ἀρμόζουσα. Ἐγὼ ἡμην ἥ προσ-
 ἔχαιρε· καθ' ἡμέραν δὲ εὐφραίνομην ἐν προσώπῳ αὐτοῦ ἐν παντὶ
 καιρῷ, ὅτι εὐφραίνεται τὴν οἰκουμένην συνετέλεσας, καὶ εὐφραίνεται 30
 ἐν υἱοῖς ἀνθρώπων. Νῦν οὖν, υἱέ, ἄκουέ μου. Μακάριος ἀνὴρ,
 ὃς εἰσακούσεται μου, καὶ ἄνθρωπος, ὃς τὰς ὁδοὺς μου φυλάξει,
 ἀγρυπνῶν ἐπ' ἐμαῖς θύραις καθ' ἡμέραν, τηρῶν σταθμοὺς ἐμῶν
 εἰσόδων· αἱ γὰρ ἑξοδοί μου ἑξοδοὶ ζωῆς, καὶ ἡτοίμασται θέλησις
 παρὰ κυρίου. Οἱ δὲ εἰς ἐμὲ ἀμαρτάνοντες ἀσεβοῦσιν εἰς τὰς 35
 ἑαυτῶν ψυχὰς, καὶ οἱ μισοῦντές με ἀγαπῶσι θάνατον.

LXII. Καὶ τοῦτο αὐτὸ, ᾧ φίλοι, εἶπε καὶ διὰ Μωσέως ὁ τοῦ Θεοῦ λόγος, μηνύων ἡμῖν, ὃν ἐδήλωσε, τὸν Θεὸν λέγειν τούτῳ

The creative address, *Let us make man in our own image*, implies a distinction of persons in the Godhead.

18. φήσαντος. The Benedictine editor would prefer φήσας, which, if Justin were an accurate writer, must have been adopted. Indeed, he himself adduces similar passages in support of the common text. Compare cc. 62. 63. 113. The reference is to Prov. viii. 21. sqq.

20. ἀρχὴν ὁδῶν. This is the reading of the LXX., which is found below in c. 129. Hence it has been restored, as by Otto and others, to the text. The MSS. have ἀρχὴν, ὁδὸν κ. τ. λ.

30. ὅτι. The LXX. have ὅτε, which is preferable.

33. ἀγρυπνῶν. *Vulgo* ὑπνῶν, which is nonsense.

LXII. 2. μηνύων ἡμῖν, ὃν ἐδήλωσε, κ. τ. λ. The construction is, μηνύων ἡμῖν τὸν Θεὸν λέγειν τ. α. τ. νοήματι, ὃν ἐδήλωσε, ἐπὶ τ. π. τ. ἀνθ. Possibly, indeed, the order of the words may have been transposed by the transcribers. Otto suggests ὃν ἐδήλωσα, which is not in Justin's manner. For νοήματι also Thirlby would read γεννήματι, as more in keeping with the context; but the Logos will admit of being called the *Intelligence*, no less than the *progeny*, of God the Father.

Thirlby

αὐτῷ τῷ νοήματι ἐπὶ τῆς ποιήσεως τοῦ ἀνθρώπου, λέγων ταῦτα·
 Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν·
 5 καὶ ἀρχέτωσαν τῶν ἰχθύων τῆς θαλάσσης, καὶ τῶν πετεινῶν τοῦ
 οὐρανοῦ, καὶ τῶν κτηνῶν, καὶ πάσης τῆς γῆς, καὶ πάντων τῶν
 ἑρπετῶν τῶν ἐρπόντων ἐπὶ τῆς γῆς. Καὶ ἐποίησεν ὁ Θεὸς τὸν
 ἄνθρωπον, κατ' εἰκόνα Θεοῦ ἐποίησεν αὐτὸν, ἄρσεν καὶ θήλυ ἐποίησεν
 αὐτούς. Καὶ εὐλόγησεν ὁ Θεὸς αὐτοὺς λέγων· Αὐξάνεσθε,
 10 καὶ πληθύνεσθε, καὶ πληρώσατε τὴν γῆν, καὶ κατακυριεύσατε αὐτῆς.—
 Καὶ ὅπως μὴ ἀλλάσσοντες τοὺς προλελεγμένους λόγους ἐκεῖνα λέγητε
 ἃ οἱ διδάσκαλοι ὑμῶν λέγουσιν, ἢ ὅτι πρὸς ἑαυτὸν ἔλεγεν ὁ Θεός,
 Ποιήσωμεν, ὅποιον καὶ ἡμεῖς μέλλοντές τι ποιεῖν πολλάκις πρὸς
 ἑαυτοὺς λέγομεν, Ποιήσωμεν· ἢ ὅτι πρὸς τὰ στοιχεῖα, τουτέστι
 15 τὴν γῆν καὶ τὰ ἄλλα ὁμοίως, ἐξ ὧν νοοῦμεν τὸν ἄνθρωπον γεγο-
 νέναι, Θεὸν εἰρηκέναι, Ποιήσωμεν· λόγους τοὺς εἰρημένους ὑπ'
 αὐτοῦ τοῦ Μωσέως πάλιν ἱστορήσω, ἐξ ὧν ἀναμφιλέκτως πρὸς
 τινα, καὶ ἀριθμῷ ὄντα ἕτερον καὶ λογικὸν ὑπάρχοντα, ὠμίληκέναι
 αὐτὸν ἐπιγινῶναι ἔχομεν. Εἰς δὲ οἱ λόγοι οὗτοι· Καὶ εἶπεν ὁ
 20 Θεός, Ἰδοὺ Ἀδὰμ γέγονεν ὡς εἰς ἐξ ἡμῶν, τοῦ γινώσκειν καλὸν

4. ποιήσωμεν ἄνθρωπον κ. τ. λ. From Gen. i. 26. sqq.

11. ἀλλάσσοντες. *Perverting*. Thirlby suggests ἀλύσκοντες, *evading*; but without any confidence in its probability. Bishop Kidder observes, in his *Demonstration of the Messiah*, that the Jews blunder at a strange rate, when they seek to extricate themselves from the difficulties of this text. It appears from the Tract *Berashith Rabba*, that one of the Rabbins, adverting to the words *Let us make man*, affirms that God advised with his *works of heaven and earth*, "as a king that hath two counsellors, and would do nothing without them;" another says that he advised "with each day's work successively;" another, "with his own heart;" and another, with the angels. David Kimchi relates that his father was of opinion that the words were addressed to the *Elements*.

16. Θεὸν εἰρηκέναι. It has been proposed either to read Θεὸς εἴρηκε, or to cancel ὅτι in the beginning of the clause. Instances, however, sometimes occur, in which, by a species of anacoluthon, ὅτι is followed by an infinitive, as in c. 45. *supra*. So Acts xxvii. 10. θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας μέλλειν ἔσεσθαι τὸν πλοῦν. This is more especially the case, when, as in this passage, a parenthesis intervenes.

18. καὶ λογικόν. The copula, which is wanting in the MSS., is restored, as being obviously requisite, by Otto, after Thirlby.

19. καὶ εἶπεν ὁ Θεός, κ. τ. λ. From Gen. iii. 22.

καὶ πονηρόν. Οὐκοῦν εἰπὼν, Ὡς εἰς ἐξ ἡμῶν, καὶ ἀριθμὸν τῶν ἀλλήλοις συνόντων, καὶ τὸ ἐλάχιστον δύο μεμήνυκεν. Οὐ γὰρ, ὅπερ ἡ παρ' ὑμῖν λεγομένη αἵρεσις δογματίζει, φαίην ἂν ἐγὼ ἀληθὲς εἶναι, ἢ οἱ ἐκείνης διδάσκαλοι ἀποδείξαι δύνανται, ὅτι ἀγγέλοις ἔλεγεν, ἢ ὅτι ἀγγέλων ποίημα ἦν τὸ σῶμα τὸ ἀνθρώ- 25 πειον. Ἀλλὰ τοῦτο τὸ τῷ ὄντι ἀπὸ τοῦ πατρὸς προβλήθην γέννημα πρὸ πάντων τῶν ποιημάτων συνῆν τῷ πατρὶ, καὶ τούτῳ ὁ πατὴρ προσομιλεῖ, ὡς ὁ λόγος διὰ τοῦ Σολομῶνος ἐδήλωσεν, ὅτι καὶ ἀρχὴ πρὸ πάντων τῶν ποιημάτων τούτ' αὐτὸ καὶ γέννημα ὑπὸ τοῦ Θεοῦ ἐγεγέννητο, ὃ σοφία διὰ Σολομῶνος καλεῖται, καὶ δι' 30 ἀποκαλύψεως τῆς γεγεννημένης Ἰησοῦ τῷ τοῦ Ναυῆ, εἶπον, τοῦτο αὐτὸ εἰπόντος. Ἵνα δὲ καὶ ἐκ τούτων φανερόν ὑμῖν γένηται ὃ λέγω, ἀκούσατε καὶ τῶν ἀπὸ τοῦ βιβλίου Ἰησοῦ. Ἔστι δὲ ταῦτα· Καὶ ἐγένετο ὡς ἦν Ἰησοῦς ἐν Ἱερικῷ, ἀναβλέψας τοῖς ὀφθαλμοῖς

23. ἡ παρ' ὑμῖν λ. αἵρεσις δ. Tertullian (c. Prax. c. 12; de Resur. Carn. c. 5; de Anim. c. 23.), and Irenæus (Hær. i. 24. 1.), attribute to the Gnostic heretics Menander, Marcus, and Saturninus, the opinion that God addressed the words, *Let us make man*, to the angels, by whom the human body was organized. Hence Thirlby would read παρ' ἡμῖν, as would also Bishop Pearson, supposing that the Marcionites are meant. The notion, however, originated with the Jews; and it seems that the Gnostic sects differed from the Jews, in assigning the words in question, not to God, but to the angels themselves. Thus Iren. i. c. *Adhortati sunt semet ipsos, dicentes, Faciamus &c.*

26. τὸ τῷ ὄντι ἀπὸ τ. π. πρ. γέννημα κ. τ. λ. Apol. ii. c. 6. ὁ δὲ υἱὸς ἐκείνου, ὁ μόνος λεγόμενος κυρίως υἱὸς, ὁ λόγος πρὸ τῶν ποιημάτων καὶ συνῶν καὶ γεννώμενος κ. τ. λ. In both instances the terms *συνεῖναι* and *γεννᾶσθαι* seem to refer respectively to the *eternal pre-existence* of the Son in union with the Father, and his *generation* or *emission* previous to the creation of the world. Compare also c. 129, *infra*. For προσομιλεῖ, as Grabe and Thirlby suggest, we should probably read *προσωμίλει*.

29. ἀρχή. Some would here read ἀρχήν, as in c. 61, 2. See the note there.

32. εἰπόντος. Scil. τοῦ Θεοῦ. Sylburg would read εἶρηται. See, however, on c. 61, 18.

34. καὶ ἐγένετο κ. τ. λ. From Josh. v. 13.—vi. 2. At the end of the first verse, the LXX. add, καὶ ἡ ῥομφαία ἐσπασμένη ἐν τῇ χειρὶ αὐτοῦ. This clause seems to have been omitted, as Otto remarks, by some copyist, who was misled by the recurrence of αὐτοῦ at the end of both. A similar cause may have led to the omission of the words οὐδὲ εἰσπορεύετο, which ought to follow οὐδεὶς ἐξ αὐτῆς ἐξεπορεύετο, near the end of the citation.

35 ὁρᾷ ἄνθρωπον ἐστηκότα κατέναντι αὐτοῦ. Καὶ προσελθὼν ὁ Ἰησοῦς
εἶπεν αὐτῷ, Ἡμέτερος εἶ ἢ τῶν ὑπεναντίων; Καὶ εἶπεν αὐτῷ,
Ἐγὼ, ἀρχιστράτηγος δυνάμεως κυρίου, νῦν παραπεύονα. Καὶ Ἰη-
σοῦς ἔπεσεν ἐπὶ πρόσωπον ἐπὶ τὴν γῆν, καὶ εἶπεν αὐτῷ, Δέσποτα,
τί προστάσεις τῷ σῷ οἰκέτῃ; Καὶ λέγει ὁ ἀρχιστράτηγος κυρίου
40 πρὸς Ἰησοῦν, Λῦσαι τὰ ὑποδήματα τῶν ποδῶν σου· ὁ γὰρ τόπος,
ἐφ' οὗ ἔστηκας, γῆ ἁγία ἐστί. Καὶ ἡ Ἱερικὴ συγκεκλεισμένη ἦν
καὶ ὠχυρωμένη, καὶ οὐδεὶς ἐξ αὐτῆς ἐξεπορεύετο. Καὶ εἶπε κύριος
πρὸς Ἰησοῦν, Ἰδοὺ παραδίδωμί σοι τὴν Ἱερικὴν ὑποχείριον, καὶ τὸν
βασιλέα αὐτῆς τὸν ἐν αὐτῇ, δυνατοὺς ὄντας ἰσχυροί.

Justin returns
to the proof of
Christ's Incar-
nation and
Divinity; and
shews, in the
first place,
that he was to
be born of a
woman, and
to be wor-
shipped.

LXIII. Καὶ ὁ Τρύφων, Ἰσχυρῶς καὶ διὰ πολλῶν δείκνυται
σοι τοῦτο, φίλε, ἔφη. Λοιπὸν οὖν καὶ ὅτι οὗτος διὰ τῆς παρθένου
ἄνθρωπος γεννηθῆναι κατὰ τὴν τοῦ πατρὸς αὐτοῦ βούλησιν ὑπέ-
μεινεν, ἀπόδειξον, καὶ σταυρωθῆναι καὶ ἀποθανεῖν· δηλον δὲ καὶ
ὅτι μετὰ ταῦτα ἀναστὰς ἀνελήλυθεν εἰς τὸν οὐρανὸν, ἀπόδειξον.
—Κἀγὼ ἀπεκρινάμην· Ἡδὴ καὶ τοῦτο ἀποδέδεικται μοι, ὡς ἄν-
δρες, ἐν τοῖς προανιστορημένοις λόγοις τῶν προφητειῶν, οὗ-
δι ὑμᾶς πάλιν ἀναμνησκόμενος καὶ ἐξηγούμενος πειράσομαι καὶ
εἰς τὴν περὶ τούτου συγκατάθεσιν ἀγαγεῖν ὑμᾶς. Ὁ γοῦν λόγος,
10 ὃν ἔφη Ἡσαΐας, Τὴν γενεὰν αὐτοῦ τίς διηγῆσεται; Ὅτι αἵρεται
ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, —οὗ δοκεῖ σοι λελέχθαι ὥς οὐκ ἐξ ἀνθρώ-
πων ἔχοντος τὸ γένος τοῦ διὰ τὰς ἀνομίας τοῦ λαοῦ εἰς θάνατον
παραδεδόσθαι εἰρημένου ὑπὸ τοῦ Θεοῦ; Περὶ οὗ καὶ Μωσῆς τοῦ
αἵματος, ὡς προέφην, Αἵματι σταφυλῆς, ἐν παραβολῇ εἰπὼν,
15 τὴν στολὴν αὐτοῦ πλυνεῖν ἔφη, ὡς τοῦ αἵματος αὐτοῦ οὐκ ἐξ
ἀνθρωπείου σπέρματος γεγεννημένου, ἀλλ' ἐκ θελήματος Θεοῦ.

LXIII. 4. καὶ ἀποθανεῖν· δηλον δὲ κ. τ. λ. Thirlby suggests ἀποθ. δηλα-
δῆ, καὶ ὅτι κ. τ. λ. Bp. Kaye (p. 62.) seems to propose δηλοῦ, and therefore
either overlooks or rejects ἀπόδειξον at the end of the clause. *An legendum*
ἀποθανεῖν ἐδόθη· καὶ ὅτι κ. τ. λ.

10. τὴν γενεὰν κ. τ. λ. From Isai. liii. 8.

14. ὡς προέφην, Αἵματι κ. τ. λ. See the exposition of Gen. xlix. 11. in c.
54. As there cited, and also in c. 52, we have πλυνεῖν in the future; and thence
Otto, at the suggestion of Sylburg, has here also received it into the text. *Vulgo*
πλύνειν.

15. ὡς τοῦ αἵματος κ. τ. λ. Compare John i. 13.

Καὶ τὰ ὑπὸ Δαβὶδ εἰρημένα, Ἐν ταῖς λαμπρότησι τῶν ἀγίων σου, ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγέννησά σε. Ὡμοσε κύριος, καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ,—οὐ σημαίνει ὑμῖν ὅτι ἄνωθεν καὶ διὰ γαστρὸς ἀνθρω- 20 πείας ὁ Θεὸς καὶ πατὴρ τῶν ὅλων γεννᾶσθαι αὐτὸν ἔμελλε; Καὶ ἐν ἑτέροις εἰπὼν τοῖς καὶ αὐτοῖς προλελεγμένοις· Ὁ θρόνος σου, ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος εὐθύτητος ἢ ῥάβδος τῆς βασιλείας σου. Ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε ὁ Θεός, ὁ Θεός σου, ἔλαιον ἀγαλ- 25 λιάσεως παρὰ τοὺς μετόχους σου. Σμύρναν καὶ στακτὴν καὶ κασσίαν ἀπὸ τῶν ἱματίων σου, ἀπὸ βάρεων ἐλεφαντίνων, ἐξ ὧν εὐφρανάν σε. Θυγατέρες βασιλέων ἐν τῇ τιμῇ σου· παρέστη ἡ βασιλίσσα ἐκ δεξιῶν σου ἐν ἱματισμῷ διαχρύσῳ περιβεβλημένη, πεποικιλμένη. Ἀκουσον, θύγατερ, καὶ ἴδε, καὶ κλῖνον τὸ οὖς σου, καὶ 30 ἐπιλάβου τοῦ λαοῦ σου καὶ τοῦ οἴκου τοῦ πατρός σου· καὶ ἐπιθυμήσει ὁ βασιλεὺς τοῦ κάλλους σου, ὅτι αὐτός ἐστι κύριός σου, καὶ προσκυνήσεις αὐτῷ.—Ὅτι γοῦν καὶ προσκυνητός ἐστι καὶ Θεὸς καὶ Χριστὸς ὑπὸ τούτων ποιήσαντος μαρτυρούμενος, καὶ οἱ λόγοι οὗτοι διαρρήδην σημαίνουνσι. Καὶ ὅτι τοῖς εἰς αὐτὸν πιστεύ- 35 ουσιν, ὡς οὖσι μὴ ψυχῇ καὶ μὴ συναγωγῇ καὶ μὴ ἐκκλησίᾳ, ὁ λόγος τοῦ Θεοῦ ὡς θυγατρί, τῇ ἐκκλησίᾳ τῇ ἐξ ὀνόματος αὐτοῦ

17. ἐν ταῖς λαμπρότησι κ. τ. λ. From Ps. cx. 3, 4. In c. 76. this passage is again referred to the incarnation of Christ; whereas it is more commonly understood of his generation before the worlds. See the Commentators. In c. 83. ἐκ γαστρὸς is omitted.

20. ἄνωθεν. That is, ὡς ἄνωθεν ἐκηρύσσεται. Compare c. 24, 8.

22. εἰπὼν. Scil. ὁ Θεός. Subaud. ἐστι. Unless indeed εἶπεν is the true reading; certainly not as Thirlby supposes, εἶπον. The reference is to Psal. xlv. 6. sqq., as cited in cc. 38. 56.

33. προσκυνητός ἐστι. Compare cc. 68. 76.

34. ταῦτα. Namely, the Incarnation of Christ, and its results.

36. ὡς οὖσι μὴ ψυχῇ. Compare Acts ii. 42. Eph. iv. 5. Cyprian. de Unit. Eccl. c. 4. See also Pearson on the Creed, Art. ix. To complete the sense the verb λέγει must be supplied.

37. ἐξ ὀνομ. αὐτοῦ γενομένην. Sylburg would read λεγομένην, and so again in cc. 96. 117. Nor does it seem that the Benedictine is very successful in contending for the vulgar reading, as the passages adduced by him from cc. 135. 138.

γενομένη καὶ μετασχούσῃ τοῦ ὀνόματος αὐτοῦ, — Χριστιανοὶ γὰρ πάντες καλούμεθα, — ὁμοίως φανερώς οἱ λόγοι κηρύσσουσι, διδάσκοντες ἡμᾶς καὶ τῶν παλαιῶν πατρῶων ἔθνων ἐπιλαθέσθαι, οὕτως
 40 ἔχοντες. Ἀκουσον, θύγατερ, καὶ ἴδε, καὶ κλῖνον τὸ οὖς σου, καὶ ἐπιλάβου τοῦ λαοῦ σου καὶ τοῦ οἴκου τοῦ πατρός σου· καὶ ἐπιθυμήσει ὁ βασιλεὺς τοῦ κάλλους σου, ὅτι αὐτός ἐστι κύριός σου, καὶ προσκυνήσεις αὐτῷ.

Trypho observing that, although the Gentiles received Jesus as their God and Messiah, the Jews, who worshipped the one true God, were not bound to do so; Justin repeats his proofs that the Jews also could obtain Salvation only through Christ.

LXIV. Καὶ ὁ Τρύφων· Ἔστω ὑμῶν τῶν ἐξ ἔθνων κύριος καὶ Χριστὸς καὶ Θεὸς γνωριζόμενος, ὡς αἱ γραφαὶ σημαίνουνσιν, οἵτινες καὶ ἀπὸ τοῦ ὀνόματος αὐτοῦ Χριστιανοὶ καλεῖσθαι πάντες ἐσχήκατε· ἡμεῖς δὲ, τοῦ Θεοῦ τοῦ καὶ αὐτὸν τοῦτον ποιήσαντος λατρευταὶ ὄντες, οὐ δεόμεθα τῆς ὁμολογίας αὐτοῦ οὐδὲ τῆς προσκυνήσεως. — Καγὼ πρὸς ταῦτα εἶπον· ὦ Τρύφων, εἰ ὁμοίως ὑμῖν φιλέ-
 ριστος καὶ κενὸς ὑπῆρχον, οὐκ ἂν ἔτι προσέμενον κοινωνῶν ὑμῖν τῶν λόγων, οὐ συνιέναι τὰ λεγόμενα παρασκευαζόμενοις, ἀλλὰ τι λέγειν μόνον θήγουσιν ἑαυτούς· νῦν δέ, ἐπεὶ κρίσω Θεοῦ δέδοικα, οὐ φθάνω ἀποφαίνεσθαι περὶ οὐδενὸς τῶν ἀπὸ τοῦ γένους ὑμῶν, εἰ μὴ τίς ἐστίν ἀπὸ τῶν κατὰ χάριν τὴν ἀπὸ κυρίου σαβαὼθ σω-
 15 θῆναι δυναμένων. Διὸ καὶ ὑμεῖς ποιηρεῖσθε, προσμενῶ πρὸς ὁτιοῦν προβαλεῖσθε καὶ ἀντιλέγετε ἀποκρινόμενος, καὶ τὸ αὐτὸ καὶ πρὸς πάντας ἀπλῶς τοὺς ἐκ παντὸς γένους ἀνθρώπων συζη-
 15 τεῖν ἢ πυνθάνεσθαι μου περὶ τούτων βουλομένους πράττω. Ὅτι οὖν οἱ σωζόμενοι ἀπὸ τοῦ γένους τοῦ ὑμετέρου διὰ τούτου σώ-
 ζονται, καὶ ἐν τῇ τούτου μέρδι εἰσὶ, τοῖς προλελεγμένοις ὑπ' ἐμοῦ ἀπὸ τῶν γραφῶν εἰ προσεσχέκιτε, ἐνενοήκιτε ἂν ἤδη, κάμῃ δη-

are scarcely in point. That the verbs λέγεσθαι and γενέσθαι are frequently confused, see on Apol. I. cc. 54, 7; 60, 9.

LXIV. 12. *δυναμένων*. So Cod. Clar. in marg. *Vulgo* δυνάμενος. Justin is alluding to the predicted remnant of the true Israelites. See Isai. i. 9. x. 22. Rom. ix. 27. sqq. and compare cc. 32, 55.

13. *προβαλεῖσθε καὶ ἀντιλέγετε*. Sylburg suggests that *ἀντιλέγετε*, in the future, would agree better with *προβαλεῖσθε*.

16. *διὰ τούτου σώζ.* *Scil.* τοῦ Χριστοῦ. For *σώζονται*, the Ed. Ben. has *σώσονται*, in the future.

18. *κάμῃ* δηλονότι κ. τ. λ. Thirlby regards this clause as an interpolation, inasmuch as Trypho had put no question to Justin on the subject.

λονότι περὶ τούτου οὐκ ἂν ἠρωτήσατε. Πάλιν δὲ ἐρῶ τὰ προλε-
 λεγμένα μοι ἀπὸ τοῦ Δαβίδ, καὶ ἀξιῶ ὑμᾶς πρὸς τὸ συνιέναι, μὴ 20
 πρὸς τὸ πονηρέεσθαι καὶ ἀντιλέγειν μόνον ἑαυτοὺς ὀτρύναι. Εἰ-
 σὶν οὖν οἱ λόγοι, οὓς φησιν ὁ Δαβίδ, οὗτοι. Ὁ κύριος ἐβασί-
 λευσεν, ὀργιζέσθωσαν λαοί· ὁ καθήμενος ἐπὶ τῶν Χερουβιμ, σα-
 λευθήτω ἡ γῆ. Κύριος ἐν Σιών μέγας καὶ ὑψηλός ἐστιν ἐπὶ πάν-
 τας τοὺς λαούς. Ἐξομολογησάσθωσαν τῷ ὀνόματί σου τῷ μεγά- 25
 λῳ, ὅτι φοβερὸν καὶ ἅγιόν ἐστι, καὶ τιμὴ βασιλέως κρίσιν ἀγαπᾷ.
 Σὺ ἡτοίμασας εὐθύτητας· κρίσιν καὶ δικαιοσύνην ἐν Ἰακώβ σὺ
 ἐποίησας. Ὑψοῦτε κύριον τὸν Θεὸν ἡμῶν, καὶ προσκυνεῖτε τῷ
 ὑποποδίῳ τῶν ποδῶν αὐτοῦ, ὅτι ἅγιός ἐστι. Μωσῆς καὶ Ἀαρῶν
 ἐν τοῖς ἱερεῦσιν αὐτοῦ, καὶ Σαμωνῆλ ἐν τοῖς ἐπικαλουμένοις τὸ 30
 ὄνομα αὐτοῦ· ἐπεκαλοῦντο τὸν κύριον, καὶ αὐτὸς εἰσήκουεν αὐ-
 τῶν. Ἐν στύλῳ νεφέλης ἐλάλει πρὸς αὐτοὺς, ὅτι ἐφύλασσαν τὰ
 μαρτύρια αὐτοῦ καὶ τὰ προστάγματα αὐτοῦ, ἃ ἔδωκεν αὐτοῖς.—Καὶ
 ἐν ἄλλοις τοῖς καὶ αὐτοῖς προανιστορημένοις διὰ τοῦ Δαβίδ λεχ-
 θείσι λόγοις, οὓς εἰς Σολομῶνα ἀνοήτως φάσκετε εἰρήσθαι, ἐπι- 35
 γεγραμμένους εἰς Σολομῶνα, ἐξ ὧν καὶ τὸ ὅτι εἰς Σολομῶνα οὐκ
 εἴρηνται ἀποδείκνυνται, καὶ ὅτι οὗτος καὶ πρὸ τοῦ ἡλίου ἦν, καὶ οἱ
 ἀπὸ τοῦ λαοῦ ὑμῶν σωζόμενοι δι' αὐτοῦ σωθήσονται. Εἰσὶ δὲ
 οὗτοι· Ὁ Θεὸς, τὸ κρίμά σου τῷ βασιλεῖ δὸς, καὶ τὴν δικαιο-
 σύνην σου τῷ νύῳ τοῦ βασιλέως· κρινεῖ τὸν λαόν σου ἐν δικαιο- 40
 σύνῃ, καὶ τοὺς πτωχοὺς σου ἐν κρίσει. Ἀναλαβέτωσαν τὰ ὄρη τῷ
 λαῷ εἰρήνην, καὶ οἱ βουνοὶ δικαιοσύνην. Κρινεῖ τοὺς πτωχοὺς τοῦ
 λαοῦ, καὶ σώσει τοὺς υἱοὺς τῶν πενήτων, καὶ ταπεινώσει συκο-
 φάντην· καὶ συμπαραμενεῖ τῷ ἡλίῳ καὶ πρὸ τῆς σελήνης εἰς γε-
 νεὰς γενεῶν· καὶ τὰ λοιπὰ ἄχρι τοῦ· Πρὸ τοῦ ἡλίου διαμένει 45
 τὸ ὄνομα αὐτοῦ. Καὶ ἐνευλογηθήσονται ἐν αὐτῷ πᾶσαι αἱ φυλαὶ

22. ὁ κύριος κ. τ. λ. From Psal. xcix. 1. sqq., previously cited in c. 37. Otto is disposed to read the last clause, ὅτι ἐφύλασσαν κ. τ. λ., as it is there written.

35. ἐπιγεγραμμένους εἰς Σολ. As being inscribed, or, because inscribed to Solomon. The reference is to Psal. lxxii. 1. sqq., upon which the same argument is built in c. 34. *supra*. It will be observed that the reading in the second clause is there *κρίνειν*, but both MSS. here have *κρινεῖ*, which is also found in some *codices* of the LXX.

τῆς γῆς· πάντα τὰ ἔθνη μακαριοῦσιν αὐτόν. Εὐλογητὸς κύριος, ὁ Θεὸς Ἰσραὴλ, ὁ ποιῶν θαυμάσια μόνος, καὶ εὐλογητὸν τὸ ὄνομα τῆς δόξης αὐτοῦ εἰς τὸν αἰῶνα τοῦ αἰῶνος· καὶ πληρωθῇ-
 50 σεται τῆς δόξης αὐτοῦ πᾶσα ἡ γῆ. Γένοιτο, γένοιτο.—Καὶ ἐκ τῶν ἄλλων, ὧν προείπον, ὁμοίως διὰ Δαβὶδ λελέχθαι λόγων, ὅτι ἀπ' ἄκρων τῶν οὐρανῶν προέρχεσθαι ἔμελλεν, καὶ πάλιν εἰς τοὺς αὐτοὺς τόπους ἀνίεναι ἐμνήνετο, ἀναμνήσθητε, ἵνα καὶ Θεὸν ἄνωθεν προελθόντα καὶ ἄνθρωπον ἐν ἀνθρώποις γενόμενον γνωρίσητε,
 55 καὶ πάλιν ἐκείνον παραγενησόμενον, ὃν ὁρᾶν μέλλουσι καὶ κόπτεσθαι οἱ ἐκκεντήσαντες αὐτόν. Εἰσὶ δὲ οὗτοι· Οἱ οὐρανοὶ διηγοῦνται δόξαν Θεοῦ, ποιήσιν δὲ χειρῶν αὐτοῦ ἀναγγέλλει τὸ στερέωμα. Ἡμέρα τῇ ἡμέρᾳ ἐρεύγεται ῥῆμα, καὶ νύξ τῇ νυκτὶ ἀναγγέλλει γνώσιν. Οὐκ εἰσι λαλιαὶ οὐδὲ λόγοι, ὧν οὐχὶ ἀκούονται
 60 αἱ φωναὶ αὐτῶν. Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν. Ἐν τῷ ἡλίῳ ἔθετο τὸ σκῆνωμα αὐτοῦ, καὶ αὐτὸς, ὡς νυμφίος ἐκπορευόμενος ἐκ παστοῦ αὐτοῦ, ἀγαλλιάσεται ὡς γίγας δραμεῖν ὁδόν. Ἀπ' ἄκρου τοῦ οὐρανοῦ ἡ ἔξοδος αὐτοῦ, καὶ τὸ κατάντημα αὐτοῦ ἕως ἄκρου
 65 τοῦ οὐρανοῦ, καὶ οὐκ ἔστιν ὃς ἀποκρυβήσεται τῆς θέρμης αὐτοῦ.

An answer to the objection that God will not give his glory to another; with some remarks on the perfect consistency of Scripture with itself.

LXV. Καὶ ὁ Τρύφων ἔφη· Ὑπὸ τῶν τοσούτων γραφῶν δυσωπούμενος, οὐκ οἶδα τί φῶ περὶ τῆς γραφῆς ἣν ἔφη Ἡσαΐας, καθ' ἣν ὁ Θεὸς οὐδενὶ ἐτέρῳ δοῦναι τὴν δόξαν αὐτοῦ λέγει, οὕτως εἰπὼν· Ἐγὼ κύριος ὁ Θεός, τοῦτό μου ὄνομα, τὴν δόξαν μου ἐτέρῳ οὐ μὴ δώσω, οὐδὲ τὰς ἀρετάς μου.—Κἀγώ· Εἰ μὲν ἀπλῶς καὶ μὴ μετὰ κακίας τούτους τοὺς λόγους εἰπὼν ἐσίγησας, ὦ Τρύφων, μήτε τοὺς πρὸ αὐτῶν προειπῶν, μήτε τοὺς ἐπακολουθούντας συνάψας, συγγνωστὸς εἶ· εἰ δὲ χάρις τοῦ νομίζειν δύνασθαι εἰς ἀπορίαν ἐμβάλλειν τὸν λόγον, ἵν' εἴπω ἐναντίας εἶναι τὰς

50. ἐκ τῶν ἄλλων, ὧν προείπον, κ. τ. λ. The testimony of David here cited is from Psal. xix. 1. sqq. When previously adduced in c. 42., Justin applied it to the preaching of the Apostles, and not to the exaltation and second coming of Christ. Possibly therefore he may include other Psalms, which have been before brought forward to this purpose. Compare cc. 32. 36. 63.

55. ὃν ὁρᾶν κ. τ. λ. Compare Zech. xli. 10.

LXV. 4. ἐγὼ κύριος κ. τ. λ.. From Isai. xlii. 8.

γραφὰς ἀλλήλαις, πεπλάνησαι· οὐ γὰρ τολμήσω τοῦτό ποτε ἢ 10
 ἐνθυμηθῆναι ἢ εἰπεῖν, ἀλλ' ἐὰν τοιαύτη τις δοκοῦσα εἶναι γραφή
 προβληθῇ, καὶ πρόφασιν ἔχῃ ὡς ἐναντία οὖσα, ἐκ παντὸς πε-
 πεισμένος ὅτι οὐδεμία γραφή τῇ ἐτέρᾳ ἐναντία ἐστίν, αὐτὸς μὴ
 νοεῖν μᾶλλον ὁμολογήσω τὰ εἰρημένα, καὶ τοὺς ἐναντίας τὰς
 γραφὰς ὑπολαμβάνοντας τὸ αὐτὸ φρονεῖν μᾶλλον ἐμοὶ πείσαι 15
 ἀγωνίσομαι. Ὅπως δ' ἂν ᾗς προτεθείκως τὸ πρόβλημα, Θεὸς
 ἐπίσταται. Ἐγὼ δὲ ὡς εἴρηται ὁ λόγος ἀναμνήσω ὑμᾶς, ὅπως
 καὶ ἐξ αὐτοῦ τούτου γνωρίσητε, ὅτι ὁ Θεὸς τῷ Χριστῷ αὐτοῦ
 μόνῳ τὴν δόξαν δίδωσιν. Ἀναλήψομαι δὲ βραχεῖς τινὰς λόγους,
 ὧ ἄνδρες, τοὺς ἐν συναφείᾳ τῶν εἰρημένων ὑπὸ τοῦ Τρύφωνος, 20
 καὶ τοὺς ὁμοίως συνημμένους κατ' ἐπακολούθησιν· οὐ γὰρ ἐξ ἐτέ-
 ρας περικόπῃς αὐτοὺς ἐρῶ, ἀλλ' ὑφ' ἐν ὧς εἰσι συνημμένοι· καὶ
 ὑμεῖς τὸν νῦν χρήσατέ μοι. Εἰσὶ δὲ οὗτοι· Οὕτω λέγει κύριος
 ὁ Θεός, ὁ ποιήσας τὸν οὐρανὸν καὶ πῆξας αὐτὸν, ὁ στερεώσας τὴν
 γῆν καὶ τὰ ἐν αὐτῇ, καὶ διδοὺς προὴν τῷ λαῷ τῷ ἐπ' αὐτῆς, καὶ 25
 πνεῦμα τοῖς πατοῦσιν αὐτήν· Ἐγὼ κύριος ὁ Θεὸς ἐκάλεσά σε ἐν
 δικαιοσύνῃ, καὶ κρατήσω τῆς χειρός σου καὶ ἰσχύσω σε, καὶ ἔδωκά
 σε εἰς διαθήκην γένους, εἰς φῶς ἐθνῶν, ἀνοίξαι ὀφθαλμοὺς τυφλῶν,
 ἐξαγαγεῖν ἐκ δεσμῶν πεπεδημένους, καὶ ἐξ οἴκου φυλακῆς καθη-
 μένους ἐν σκότει. Ἐγὼ κύριος ὁ Θεός, τοῦτό μοῦ ὄνομα, τὴν 30
 δόξαν μου ἐτέρῳ οὐ μὴ δώσω, οὐδὲ τὰς ἀρετάς μου τοῖς γλυπτοῖς.
 Τὰ ἀπ' ἀρχῆς ἰδοὺ ἦκει, καὶ ἀ ἐγὼ ἀναγγέλλω, καὶ πρὸ τοῦ
 ἀναγγεῖλαι ἐδηλώθη ὑμῖν. Ὑμνήσατε τῷ Θεῷ ὕμνον καινόν· ἀρχὴ
 αὐτοῦ ἀπ' ἄκρου τῆς γῆς, οἱ καταβαίνοντες τὴν θάλασσαν καὶ

10. οὐ γὰρ τολμήσω κ. τ. λ. Augustin. Epist. 19. *Ego solis eis Scripturarum
 libris, qui jam Canonici appellantur, didici hunc timorem honoremque deferre, ut
 nullum eorum auctorem scribendo aliquid errasse firmissime credam. Ac si
 aliquid in eis offendero literis, quod videatur contrarium veritati, nihil aliud
 quam vel mendosum esse codicem, vel interpretem non assecutum esse quod dictum
 est, vel me minime intellexisse non ambigam.* Compare Iren. Hær. II. 47. Tertull.
 de Anim. c. 21. Lactant. Instt. Div. v. 3. Jerom. Epist. 17. Epiphan. Hær. LI. 15.

12. πρόφασιν. Codd. Reg. Clar. in marg. ὑπόφασιν.

23. οὕτω λέγει κύριος κ. τ. λ. From Isai. xlii. 5. sqq.

34. καταβαίνοντες τὴν θάλασσαν κ. τ. λ. *Vulgo eis τὴν θάλασσαν.* The preposition, which is wanting in both the MSS., is rejected by the Benedictine

- 35 πλείοντες αἰεί, νῆσοι καὶ οἱ κατοικοῦντες αὐτάς. Εὐφράνθητι ἔρημος, καὶ αἱ κῶμαι αὐτῶν καὶ αἱ ἐπαύλεις, καὶ οἱ κατοικοῦντες Κηδὰρ εὐφρανθήσονται, καὶ οἱ κατοικοῦντες πέτραν ἀπ' ἄκρου τῶν ὀρέων βοήσονται, δώσουσι τῷ Θεῷ δόξαν, τὰς ἀρετὰς αὐτοῦ ἐν ταῖς νήσοις ἀναγγελοῦσι. Κύριος ὁ Θεὸς τῶν δυνάμεων ἐξελεύσεται, 40 συντρίψει πόλεμον, ἐπεγερεῖ ζῆλον, καὶ βοήσεται ἐπὶ τοὺς ἐχθροὺς μετ' ἰσχύος.—Καὶ ταῦτα εἰπὼν ἔφην πρὸς αὐτούς· Νενοήκατε, ὦ φίλοι, ὅτι ὁ Θεὸς λέγει δώσειν τούτῳ, ὃν εἰς φῶς ἐθνῶν κατέστησε, δόξαν, καὶ οὐκ ἄλλῃ τινί· ἀλλ' οὐχ, ὡς ἔφη Τρύφων, ὡς ἑαυτῷ κατέχοντος τοῦ Θεοῦ τὴν δόξαν;—Καὶ ὁ Τρύφων ἀπεκρί- 45 νατο· Νενοήκαμεν καὶ τοῦτο. Πέραινε τοιγαροῦν καὶ τὰ ἐπίλοιπα τοῦ λόγον.

Justin returns to the proof that the Messiah was to be born of a virgin; and that this was true of Jesus only.

- LXVI. Καγὼ πάλιν ἀναλαβὼν τὸν λόγον, ὁπόθεν τὴν ἀρχὴν ἐπεπαύμην ἀποδεικνύων ὅτι ἐκ παρθένου γεννητὸς, καὶ διὰ παρθένου γεννηθῆναι αὐτὸν διὰ Ἡσαίου ἐπεπροφήτευτο, καὶ αὐτὴν τὴν προφητείαν πάλιν ἔλεγον. Ἔστι δὲ αὕτη· Καὶ προσέθετο κύριος λαλήσαι τῷ Ἀχαζ, λέγων, Αἴτησαι σεαυτῷ σημεῖον παρὰ κυρίου τοῦ Θεοῦ σου εἰς βάθος ἢ εἰς ὕψος. Καὶ εἶπεν Ἀχαζ, Οὐ μὴ αἰτήσω, οὐδὲ μὴ πειράσω κύριον. Καὶ εἶπεν Ἡσαΐας, Ἀκούσατε δὴ, οἶκος Δαβίδ. Μὴ μικρὸν ὑμῖν ἀγῶνα παρέχειν ἀνθρώποις; καὶ πῶς κυρίῳ παρέχετε ἀγῶνα; Διὰ τοῦτο δώσει κύριος αὐτὸς 10 ὑμῖν σημεῖον. Ἴδου ἡ παρθένος ἐν γαστρὶ λήψεται, καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ. Βούτυρον καὶ μέλι φάγεται. Πρὶν ἢ γινῶναι αὐτὸν ἢ προελεῖσθαι πονηρὰ, ἐκλέξεται τὸ ἀγαθόν· διότι πρὶν ἢ γινῶναι τὸ παιδίον κακὸν ἢ ἀγαθόν, ἀπειθεῖ πονηρὰ τοῦ ἐκλέξασθαι τὸ ἀγαθόν. Διότι πρὶν ἢ γινῶναι 15 τὸ παιδίον καλεῖν πατέρα ἢ μητέρα, λήψεται δύναμιν Δαμασκού

editor, and by Otto. In the LXX. the words following are καὶ πλείοντες αὐτὴν, αἱ νῆσοι κ. τ. λ., and Thirlby would adopt the reading.

LXVI. 4. καὶ προσέθετο κ. τ. λ. From Isai. vii. 10. sqq. viii. 4., as quoted above in c. 43. *Vide locum*. It will be observed that all the three forms, ἐκ παρθένου, διὰ παρθένου, and ἀπὸ παρθένου γεννᾶσθαι, occur in this chapter. See on Apol. i. 22, 14.

14. πονηρά. *Uterque Cod. MSus ad marg. πονηρίας*. In *Cod. Clarom.* *verba* τὸ παιδίον κακὸν ἢ ἀγαθόν, ἀπειθεῖ πονηρὰ (τοῦ *ad marg.*) ἐκλέξασθαι τὸ ἀγαθόν. Διότι πρὶν ἢ γινῶναι τὸ—*extincta sunt*. OTTO.

καὶ τὰ σκύλα Σαμαρείας ἔναντι βασιλέως Ἀσσυρίων. Καὶ καταληφθήσεται ἡ γῆ, ἣν σὺ σκληρῶς οἶσεις ἀπὸ προσώπου τῶν δύο βασιλέων. Ἀλλ' ἀπάξει ὁ Θεὸς ἐπὶ σε καὶ ἐπὶ τὸν λαόν σου καὶ ἐπὶ τὸν οἶκον τοῦ πατρός σου ἡμέρας, αἱ οὐδέπω ἤκασιν ἀπὸ τῆς ἡμέρας, ἥς ἀφεῖλεν Ἐφραὶμ ἀπὸ Ἰουδα τὸν βασιλέα Ἀσσυρίων.— 20
Καὶ ἐπέφερον· Ὅτι μὲν οὖν ἐν τῷ γενεὶ τῷ κατὰ σάρκα Ἀβραὰμ οὐδεὶς οὐδέποτε ἀπὸ παρθένου γεγέννηται, οὐδὲ λέλεκται γεγεννη-
μένος, ἀλλ' ἡ οὗτος ὁ ἡμέτερος Χριστὸς, πᾶσι φανερόν ἐστι.

LXVII. Καὶ ὁ Τρύφων ἀπεκρίνατο· Ἡ γραφή οὐκ ἔχει, Of three objections urged by Trypho, Justin replies to the last first; and, complaining of his disingenuousness in reviving points already conceded, shews that the Messiahship of Jesus was not the result of obedience to the Mosaic Law.
Ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήψεται, καὶ τέξεται υἱόν, ἀλλ', Ἰδοὺ ἡ νεάνις ἐν γαστρὶ λήψεται, καὶ τέξεται υἱόν, καὶ τὰ ἐξῆς λοιπὰ ὡς ἔφη. Ἔστι δὲ ἡ πᾶσα προφητεία λελεγμένη εἰς Ἐζεκίαν, εἰς ὃν καὶ ἀποδείκνυται ἀποβάντα κατὰ τὴν προφητείαν ταύτην. Ἐν δὲ τοῖς τῶν λεγομένων Ἑλλήνων μύθοις λέλεκται ὅτι Περσεὺς ἐκ Δανάης, παρθένου οὔσης, ἐν χρυσοῦ μορφῇ ρεύσαντος ἐπ' αὐτὴν τοῦ παρ' αὐτοῖς Διὸς καλουμένου, γεγέννηται· καὶ ὑμεῖς τὰ αὐτὰ ἐκείνοις λέγοντες αἰδεῖσθαι ὀφείλετε, καὶ μᾶλλον ἀνθρώπων ἐξ ἀνθρώπων γενόμενον λέγειν τὸν Ἰησοῦν τοῦτον, καί, εἰ ἀποδείκνυτε ἀπὸ τῶν γραφῶν ὅτι αὐτός ἐστιν ὁ Χριστὸς, διὰ τὸ ἐννόμως καὶ τελῶς πολιτεύεσθαι αὐτὸν κατηξιώσθαι τοῦ ἐκλεγῆναι εἰς Χριστὸν, ἀλλὰ μὴ τερατολογεῖν τολμᾶτε, ὅπως μήτε ὁμοίως τοῖς Ἑλλήσι μωραίνειν ἐλέγχθητε.—Καὶ ἐγὼ πρὸς ταῦτα ἔφην· Ὁ Τρύφων, ἐκεῖνό σε πεπείσθαι βούλομαι καὶ πάντας ἀπλῶς ἀν- 15
θρώπους, ὅτι, κἂν γελοιάζοντες ἢ ἐπιτωθάζοντες χείρονα λέγητε,

17. ἣν σύ. These words are omitted in the MSS. and Edd. Otto, after Thirlby and others, has properly replaced them from c. 43.

21. τῷ κατὰ σάρκα Ἀβ. *Vulgo* τοῦ κατὰ σ. Thirlby would read τῷ κ. σ. τοῦ Ἀβ. as in the parallel place; but Otto remarks that this is at least unnecessary.

LXVII. 1. ἡ γραφή οὐκ ἔχει, κ. τ. λ. See above, on c. 43, 47; and compare cc. 71. 77. 84.

6. λέλεκται ὅτι Περσεὺς κ. τ. λ. Compare *Apol.* i. cc. 21. 54. The reply to this part of Trypho's observation is contained in cc. 69. 70.

10. γενόμενον. *Vulgo* λεγόμενοι. See above, on c. 63, 37.

11. ἐννόμως καὶ τ. πολιτεύεσθαι. See the *Interpp.* on Acts xxiii. 1.

- οὐκ ἐκοτῆστέ με τῶν προκειμένων, ἀλλ' ἐξ ὧν εἰς ἔλεγχον νομίζετε προβάλλειν λόγων τε ἢ πραγμάτων, ἐξ αὐτῶν τὰς ἀποδείξεις τῶν ὑπ' ἐμοῦ λεγομένων μετὰ μαρτυρίας τῶν γραφῶν αἰεὶ
- 20 ποιήσομαι. Οὐκ ὀρθῶς μέντοι οὐδὲ φιλαλήθως ποιεῖς, κακέῖνα, περὶ ὧν αἰεὶ συγκαταθέσεις ἡμῖν γεγέννηται, ὅτι διὰ τὸ σκληροκάρδιον τοῦ λαοῦ ὑμῶν διὰ Μωσέως τινὲς τῶν ἐντολῶν τεθειμέναι εἰσὶν, ἀναλύειν πειρώμενος. Ἐφης γὰρ διὰ τὸ ἐννόμως πολιτεύεσθαι ἐκλελέχθαι αὐτὸν καὶ Χριστὸν γεγενῆσθαι, εἰ ἄρα οὗτος ἀποδείχ-
- 25 θεῖν ὧν.—Καὶ ὁ Τρύφων, Σὺ γὰρ ὡμολόγησας ἡμῖν, ἔφη, ὅτι καὶ περιετμήθη, καὶ τὰ ἄλλα τὰ νόμιμα τὰ διὰ Μωσέως διαταχθέντα ἐφύλαξε.—Κἀγὼ ἀπεκρινάμην· Ὁμολόγησά τε καὶ ὁμολογῶ· ἀλλ' οὐχ ὥς δικαιούμενον αὐτὸν διὰ τούτων ὡμολόγησα ὑπομεμενηκέναι πάντα, ἀλλὰ τὴν οἰκονομίαν ἀπαρτίζοντα, ἣν ἤθελεν
- 30 ὁ πατὴρ αὐτοῦ καὶ τῶν ὅλων ποιητῆς καὶ κύριος καὶ Θεός. Καὶ γὰρ τὸ ἀποθανεῖν σταυρωθέντα ὁμολογῶ ὑπομεῖναι αὐτὸν, καὶ τὸ ἄνθρωπον γενέσθαι καὶ τοσαῦτα παθεῖν ὅσα διέθεσαν αὐτὸν οἱ ἀπὸ τοῦ γένους ὑμῶν. Ἐπεὶ πάλιν, ὦ Τρύφων, μὴ συντίθεσαι οἷς φθάνεις συντεθειμένος, ἀπόκριναί μοι· Οἱ πρὸ Μωσέως γενό-
- 35 μενοι δίκαιοι καὶ πατριάρχαι, μηδὲν φυλάξαντες τῶν ὅσα ἀποδείκνυσιν ὁ λόγος ἀρχὴν διαταγῆς εἰληφέναι διὰ Μωσέως, σώζονται ἐν τῇ τῶν μακαρίων κληρονομίᾳ, ἢ οὐ;—Καὶ ὁ Τρύφων ἔφη· Αἱ γραφαὶ ἀναγκάζουσίν με ὁμολογεῖν.—Ὁμοίως δὲ ἀπερωτῶ σε

17. ἐξ ὧν. *Vulgo* ἐξ αὐτῶν, of which the repetition in the next clause plainly indicates both the error and its origin. The correction of Otto is so obvious and simple, that it is needless even to mention those suggested by Sylburg.

20. περὶ ὧν αἰεὶ κ. τ. λ. Perhaps we should read *ἡδὴ* for *αἰεὶ*. Still, as the Benedictine editor remarks, *αἰεὶ* may merely imply that Trypho's assent had *always* been given, as often as the points in question had been discussed.

25. σὺ γὰρ ὡμολόγησας κ. τ. λ. This confession does not appear in any previous part of the Dialogue; so that it was possibly omitted when the conversation was subsequently committed to writing.

33. ἐπεὶ πάλιν μὴ συντίθεσαι. The singular, as Otto and others have seen, is required by the context, in which *φθάνεις* follows. Both MSS. have *συντίθεσθαι*, and the earlier edd. *συντίθεσθε*. Thirlby and the Benedictine would add *δὲ* after *ἐπεὶ*, but the omission of the particle marks the earnestness of the speaker's address.

34. οἱ πρὸ Μωσέως κ. τ. λ. Compare cc. 19. 46. *supra*. See also on c. 23, 1.

πάλιν, ἔφην· Τὰς προσφορὰς καὶ τὰς θυσίας δι' ἔνδειαν ὁ Θεὸς ἐνετείλατο ποιεῖν τοὺς πατέρας ὑμῶν, ἢ διὰ τὸ σκληροκάρδιον αὐ- 40 τῶν καὶ εὐχερὲς πρὸς εἰδωλολατρείαν;—Καὶ τοῦτο, ἔφη, αἱ γραφαὶ ὁμοίως ἀναγκάζουσιν ὁμολογεῖν ἡμᾶς.—Καὶ ὅτι, φημί, καινὴν διαθήκην διαθήσεσθαι ὁ Θεὸς ἐπήγγελται παρὰ τὴν ἐν ὄρει Χωρὴβ, ὁμοίως αἱ γραφαὶ προεῖπον;—Καὶ τοῦτο ἀπεκρίνατο προειρῆσθαι.—Κἀγὼ πάλιν, Ἡ δὲ παλαιὰ διαθήκη, ἔφην, μετὰ 45 φόβου καὶ τρόμου διετάγη τοῖς πατράσιν ὑμῶν, ὡς μηδὲ δύνασθαι αὐτοὺς ἐπατεῖν τοῦ Θεοῦ;—Κἀκεῖνος ὡμολόγησε.—Τί οὖν, ἔφην, ἑτέραν διαθήκην ἔσεσθαι ὁ Θεὸς ὑπέσχετο, οὐχ ὡς ἐκείνη διετάγη, καὶ ἄνευ φόβου καὶ τρόμου καὶ ἀστραπῶν διαταγῆναι αὐτοῖς ἔφη, καὶ δεικνύουσιν τί μὲν ὡς αἰώνιον καὶ παντὶ γένει 50 ἀρμόζον καὶ ἔνταλμα καὶ ἔργον ὁ Θεὸς ἐπίσταται, τί δὲ πρὸς τὸ σκληροκάρδιον τοῦ λαοῦ ὑμῶν ἀρμολύμενος, ὡς καὶ διὰ τῶν προφητῶν βοᾷ, ἐνετέταλτο;—Καὶ τούτῳ συνθέσθαι, ἔφη, ἐκ παντὸς τοὺς φιλαλήθεις, ἀλλὰ μὴ φιλέριδας ἀναγκαῖον.—Κἀγὼ, Οὐκ οἶδ' ὅπως, ἔφην, φιλερίστους τινὰς ἀποκαλῶν, αὐτὸς πολλάκις ἐν 55 τούτῳ ἐφάνης τῷ ἔργῳ ᾧν, ἀντειπὼν πολλάκις οἷς συνετέθης.

LXVIII. Καὶ ὁ Τρύφων· Ἀπιστον γὰρ καὶ ἀδύνατον σχεδὸν The Messiah's predicted descent from David does not invalidate the truth of his Incarnation and miraculous conception. πρᾶγμα ἐπιχειρεῖς ἀποδεικνύειν, ὅτι Θεὸς ὑπέμεινε γεννηθῆναι καὶ ἄνθρωπος γεένεσθαι.—Εἰ τοῦτο, ἔφην, ἐπ' ἀνθρωπείοις διδάγμασιν ἢ ἐπιχειρήμασιν ἐπεβαλόμεν ἀποδεικνύειν, ἀνασχέσθαι μου οὐκ ἂν ἔδει ὑμᾶς· εἰ δὲ γραφὰς καὶ εἰς τοῦτο εἰρημένας τοσαύτας, πλεισ-

39. τὰς προσφορὰς κ. τ. λ. See note on c. 22, 1.

42. καὶ ὅτι καιρὴν κ. τ. λ. Compare c. 11. *supra*.

48. ἑτέραν δ. ἀνευ φόβου κ. τ. λ. Compare Exod. xix. 16. sqq. xx. 18. sqq. Jerem. xxxi. 31, 32. Hebr. xii. 18. sqq.

50. τί μὲν ὡς αἰώνιον κ. τ. λ. Justin has before made a similar distinction between the *ceremonial* and the *moral* Law (cc. 30. 34. 44.); and thus also the Apostolic Constitutions (i. 6. vi. 20.) distinguish between the *natural law* (νόμος φυσικὸς) contained in the Decalogue, and the *additions* (τὰ ἐπείσακτα) introduced in consequence of the iniquities of the Israelites. Compare Jerom. Comm. in Ezek. xx. For ἐπίσταται, the Benedictine editor would prefer ἐπιτάσσεται; but an example of the sense in which the former verb is here used, is adduced by Otto from Cyrill. Alex. adv. Julian. ix. p. 305. τοὺς τῶν θυσιῶν ἠπίστατο τρόπους Μωσῆς.

- τάκεις αὐτὰς λέγων, ἀξιῶ ὑμᾶς ἐπιγινῶναι αὐτάς, σκληροκάρδιοι πρὸς τὸ γινῶναι νοῦν καὶ θέλημα τοῦ Θεοῦ γίνεσθε. Εἰ δὲ βούλεσθε τοιοῦτοι αἰεὶ μένειν, ἐγὼ μὲν οὐδὲν ἂν βλαβείην· τὰ δὲ αὐτὰ αἰεὶ ἔχων, ἃ καὶ πρὸ τοῦ συμβαλεῖν ὑμῖν εἶχον, ἀπαλλάξομαι
- 10 ὑμῶν.—Καὶ ὁ Τρύφων, Ὅρα, ὦ φίλε, ἔφη, ὅτι μετὰ πολλοῦ κόπου καὶ καμάτου γέγονέ σοι τὸ κτήσασθαι αὐτά· καὶ ἡμᾶς οὖν, βασανίσαντας πάντα τὰ ἐπιτρέχοντα, (συνθέσθαι δεῖ οἷς) ἀναγκάζουσιν ἡμᾶς αἱ γραφαί.—Κἀγὼ πρὸς ταῦτα, Οὐκ ἀξιῶ, εἶπον, ὑμᾶς μὴ παντὶ τρόπῳ ἀγωνιζομένους τὴν ἐξέτασιν τῶν ζητουμένων
- 15 ποιεῖσθαι, ἀλλ' ἐκείνοις μὴ πάλιν ἀντιλέγειν, μηδὲν ἔχοντας λέγειν, οἷς ἔφητε συνθέσθαι.—Καὶ ὁ Τρύφων ἔφη· Τοῦτο πειρασόμεθα πράξειν.—Πάλιν ἐγὼ ἔφην· Πρὸς τοῖς ἀνηρωτημένοις καὶ νῦν ὑπ' ἐμοῦ πάλιν ἀνερωτήσασθαι ὑμᾶς βούλομαι· διὰ γὰρ τῶν ἀνερωτήσεων τούτων καὶ περαιωθῆναι σὺν τάχει τὸν λόγον ἀγωνιῶμαι.
- 20 —Καὶ ὁ Τρύφων ἔφη· Ἀνερῶτα.—Κἀγὼ εἶπον· Μήτι ἄλλου τινα προσκυνητὸν καὶ κύριον καὶ Θεὸν λεγόμενον ἐν ταῖς γραφαῖς νοεῖτε εἶναι πλὴν τοῦ τοῦτο ποιήσαντος τὸ πᾶν καὶ τοῦ Χριστοῦ, ὃς διὰ τῶν τοσούτων γραφῶν ἀπεδείχθη ὑμῖν ἄνθρωπος γενόμενος; —Καὶ ὁ Τρύφων· Πῶς τοῦτο δυνάμεθα εἶναι ὁμολογῆσαι,
- 25 ὁπότε, εἰ καὶ ἄλλος τίς ἐστι πλὴν τοῦ πατρὸς μόνου, τὴν τοσαύτην ζήτησιν ἐποιησάμεθα;—Κἀγὼ πάλιν· Ἀναγκαῖόν ἐστι καὶ ταῦτα ὑμᾶς ἐρωτήσαι, ὅπως γινῶ, μήτι ἄλλο φρονεῖτε παρ' ἃ τέως

LXVIII. 6. ἐπιγινῶναι αὐτάς. That this pronoun is not unfrequently redundant, see above on c. 21, 17.

16. οἷς ἔφητε συνθέσθαι. Thirlby suggests that ἔφθητε might have been written by Justin; but in that case it would have been constructed with a participle, as in c. 67, 35. οἷς φθάνεις συντεθειμένος.

17. καὶ νῦν ὑπ' ἐμοῦ. Sylburg would rather read ὑπ' ἐμοῦ καὶ νῦν, joining καὶ νῦν with πάλιν ἀνερωτήσασθαι. If any transposition is necessary, the order should be, πρὸς τοῖς καὶ νῦν ὑπ' ἐμοῦ ἀνηρωτημένοις. At all events the words depend wholly upon the participle, and καὶ νῦν must be rendered *already*.

24. τοῦτο εἶναι. That this is the case. For εἶναι, Wolf proposes to read ἔτι.

25. εἰ καὶ ἄλλος τίς ἐστι. Scil. Θεός.

27. παρ' ἃ τέως ὡμ. Vulgo παρὰ Θεῷ. Otto has properly admitted the emendation of Wolf, which had received the sanction of previous editors, who refrained nevertheless from altering the text. So in c. 80. ἕτερα λέγειν παρ' ἃ φρονῶ.

ὁμολογήσατε.—Κάκεϊνος, Οὐ, ἄνθρωπε, ἔφη.—Κάγὰ πάλιν·
 Ὑμῶν οὖν ταῦτα ἀληθῶς συντιθεμένων, καὶ τοῦ λόγου λέγοντος,
 Τὴν γενεὰν αὐτοῦ τίς διηγήσεται; οὐκ ἤδη καὶ νοεῖν ὀφείλετε ὅτι 30
 οὐκ ἔστι γένους ἀνθρώπου σπέρμα;—Καὶ ὁ Τρύφων· Πῶς οὖν
 ὁ λόγος λέγει τῷ Δαβίδ, ὅτι ἀπὸ τῆς ὀσφύος αὐτοῦ λήψεται
 ἐαυτῷ υἱὸν ὁ Θεὸς, καὶ κατορθώσει αὐτῷ τὴν βασιλείαν, καὶ
 καθίσει αὐτὸν ἐπὶ θρόνου τῆς δόξης αὐτοῦ;—Κάγὰ ἔφη· Ὡ
 Τρύφων, εἰ μὲν καὶ τὴν προφητείαν, ἣν ἔφη Ἡσαΐας, οὗ φησι 35
 πρὸς τὸν οἶκον τοῦ Δαβίδ, Ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήψεται,
 ἀλλὰ πρὸς ἕτερον οἶκον τῶν δώδεκα φυλῶν, ἴσως ἂν ἀπορίαν εἶχε
 τὸ πρᾶγμα· ἐπειδὴ δὲ καὶ αὐτὴ ἡ προφητεία πρὸς τὸν οἶκον Δαβίδ
 εἴρηται, τὸ εἰρημένον πρὸς Δαβίδ ὑπὸ Θεοῦ ἐν μυστηρίῳ διὰ
 Ἡσαΐου ὡς ἔμελλε γίνεσθαι ἐξηγήθη. Εἰ μὴτι τοῦτο οὐκ ἐπίστασθε, 40
 ὦ φίλοι, ἔφη, ὅτι πολλοὺς λόγους, τοὺς ἐπικεκαλυμμένως καὶ ἐν
 παραβολαῖς ἢ μυστηρίοις ἢ ἐν συμβόλοις ἔργων λελεγμένους, οἱ
 μετ' ἐκείνους τοὺς εἰπόντας ἢ πράξαντας γενόμενοι προφήται ἐξη-
 γήσαντο.—Καὶ μάλα, ἔφη ὁ Τρύφων.—Ἐὰν οὖν ἀποδείξω The Jews are
 τὴν προφητείαν ταύτην τοῦ Ἡσαΐου εἰς τοῦτον τὸν ἡμέτερον accused of
 Χριστὸν εἰρημένην, ἀλλ' οὐκ εἰς τὸν Ἐζεκίαν, ὡς φατε ὑμεῖς, misinterpreting and
 οὐχὶ καὶ ἐν τούτῳ δυσωπήσω ὑμᾶς μὴ πείθεσθαι τοῖς διδασκάλοις falsifying the
 ὑμῶν, οἵτινες τολμῶσι λέγειν τὴν ἐξήγησιν, ἣν ἐξηγήσαντο LXX. version
 of their
 Scriptures.

30. τὴν γενεὰν αὐτοῦ τίς δ. From Isai. liii. 8. Compare c. 63. *supra*.

32. ἀπὸ τῆς ὀσφύος αὐτοῦ κ. τ. λ. From Psal. cxxxii. 11. See also 2 Sam. vii. 12. Acts ii. 30. In reply to this objection of the Jews, Justin replies that the descent of the Messiah from David did not militate against his incarnation and birth from a virgin; inasmuch as the more explicit prophecy of Isaiah, being addressed to the house of David, plainly intimated that the promised heir would be brought into the world by a miraculous conception. There is no contradiction; but one prophecy explains the other. Compare Tertul. c. Marc. III. 20. Iren. HæR. III. 27.

38. πρὸς τὸν οἶκον Δαβίδ εἶρ. Isai. vii. 13. ἀκούσατε δὴ, οἶκος Δαβίδ, κ. τ. λ.

41. ἐπικεκαλυμμένως. *Obscurely*. So in c. 130. εἰσι δὲ εἰρημένοι ἐπικεκαλυμμένως. The vulgar reading, ἀποκεκαλυμμένως, *openly*, is directly against the sense; and Otto, to whom the emendation is due, adduces a similar instance of the confusion of the prepositions ἐπὶ and ἀπὸ from c. 25, 8.

οἱ ἐβδομήκοντα ἑμῶν πρεσβύτεροι παρὰ Πτολεμαίῳ τῷ τῶν Αἰ-
 50 γυπτίων βασιλεῖ γενόμενοι, μὴ εἶναι ἕν τισιν ἀληθῆ; Ἄ γὰρ ἂν
 διαρρήδην ἐν ταῖς γραφαῖς φαίνονται ἐλέγχοντα αὐτῶν τὴν ἀνόητον
 καὶ φίλαντον γνώμην, ταῦτα τολμῶσι λέγειν μὴ οὕτω γεγράφθαι·
 ἃ δ' ἂν καὶ ἔλκειν πρὸς ἃς νομίζουσι δύνασθαι ἀρμόζειν πράξεις
 ἀνθρωπείους, ταῦτα οὐκ εἰς τοῦτον τὸν ἡμέτερον Ἰησοῦν Χριστὸν
 55 εἰρῆσθαι λέγουσιν, ἀλλ' εἰς ὃν αὐτοὶ ἐξηγεῖσθαι ἐπιχειροῦσιν.
 Ὅποιον καὶ τὴν γραφὴν ταύτην, περὶ ἧς ἡ νῦν ὁμιλία ἐστίν,
 ἐδίδαξαν ὑμᾶς λέγοντες εἰς Ἐζεκιάν αὐτὴν εἰρῆσθαι, ὅπερ, ὡς
 ὑπεσχόμεν, ἀποδείξω ψεύδεσθαι αὐτούς. Ἄς δ' ἂν λέγωμεν αὐτοῖς
 γραφὰς, αἱ διαρρήδην τὸν Χριστὸν καὶ παθητὸν καὶ προσκυνητὸν
 60 καὶ Θεὸν ἀποδεικνύουσιν, ἃς καὶ προανιστόρησα ὑμῖν, ταύτας εἰς
 Χριστὸν μὲν εἰρῆσθαι ἀναγκαζόμενοι συντίθενται, τοῦτον δὲ μὴ
 εἶναι τὸν Χριστὸν τολμῶσι λέγειν· ἐλεύσεσθαι δὲ καὶ παθεῖν καὶ
 βασιλεῦσαι καὶ προσκυνητὸν γενέσθαι Θεὸν ὁμολογοῦσιν, ὅπερ
 γελοῖον καὶ ἀνόητον ὃν ὁμοίως ἀποδείξω. Ἄλλ' ἐπεὶ κατεπείγει
 65 με πρότερον πρὸς τὰ ὑπὸ σου ἐν ἱεροῖς τρόπῳ εἰρημένα ἀπο-

49. οἱ ἐβδ. ἑμῶν πρεσβ. π. II. Of the LXX. version of the Hebrew Scrip-
 tures, see on Apol. I. c. 31, 11. This general charge against the Jews of misin-
 terpreting and falsifying this version, is sustained by the allegation of specific
 instances in cc. 72. 73.

52. μὴ οὕτω γεγράφθαι. That is, in the Hebrew copies. In the next clause,
 Otto would apply νομίζουσι τὰ ἔλκειν as well as ἀρμόζειν, but there seems to be
 some latent corruption, as Thirlby supposed, though he has not been successful in
 emending the passage. Perhaps we might read thus;—ἃ δ' ἂν καὶ ἔλκειν
 δύνανται πρὸς ἃς νομίζουσι ἀρμόζειν πρ. ἀνθ. The MSS. and most edd. before
 Otto's have πρὸς ἃ, but ἃς, with reference to πράξεις, had long been seen to be a
 necessary correction.

57. ὡς ὑπεσχόμεν. Namely, in c. 43.

63. προσκυνητὸν γ. Θεόν. Thirlby would read καὶ Θεόν, as twice before in
 this chapter; and so also in c. 64. Compare, however, cc. 76. 126. Perhaps in-
 deed we should read ἄλλον instead of Θεόν. At all events, ἄλλον is understood.
 Sylburg and Otto observe that the aorists βασιλεῦσαι and γενέσθαι are employed
 as futures; but may not παθεῖν be an aorist also, and the whole three depend
 upon ἐλεύσεσθαι? See on c. 71, 11.

64. ὃν ὁμοίως ἀποδείξω. Vulgo δ, which Sylburg proposes to cancel alto-
 gether. The reading in the text, which is that of Bishop Pearson, Thirlby, and
 Otto, is confirmed by c. 139. ἃπερ ἀπέδειξαν αἱ γραφαὶ ὄντα.

κρίνασθαι, πρὸς ταῦτα τὰς ἀποκρίσεις ποιήσομαι, καὶ πρὸς τὰ ἐπίλοιπα ἐς ὕστερον τὰς ἀποδείξεις δώσω.

LXIX. Εὖ ἴσθι οὖν, ὦ Τρύφων, λέγων ἐπέφερον, ὅτι ἡ πα- The fables of
ραποϊήσας ὁ λεγόμενος διάβολος ἐν τοῖς Ἑλλησι λεχθῆναι ἐποίησεν, mythologists
ὡς καὶ διὰ τῶν ἐν Αἰγύπτῳ μάγων ἐνήργησε καὶ διὰ τῶν ἐπὶ were invented
Ἡλίας ψευδοπροφητῶν, καὶ ταῦτα βεβαίαν μου τὴν ἐν ταῖς γρα- by the devil
φαῖς γνώσιν καὶ πίστιν κατέστησεν. Ὅταν γὰρ Διόνυσον μὲν υἱὸν for the pur-
τοῦ Διὸς ἐκ μίξεως, ἣν μεμῖχθαι αὐτὸν τῇ Σεμέλῃ, γεγενῆσθαι pose of de-
λέγωσι, καὶ τοῦτον εὐρετὴν ἀμπέλου γενόμενον, καὶ διασπαραχθέν- ceiving man-
τα καὶ ἀποθανόντα ἀναστήναι, εἰς οὐρανὸν τε ἀνελθῆναι ἱστο- kind; but,
ρῶσι, καὶ ὄνον ἐν τοῖς μυστηρίοις αὐτοῦ παραφέρωσιν, οὐχὶ τὴν inasmuch as
προλεγεμένην ὑπὸ Μωσέως ἀναγραφείσαν Ἰακώβ τοῦ πατριάρχου they are
προφητείαν μεμιμῆσθαι αὐτὸν νοῶ; Ἐπὰν δὲ τὸν Ἡρακλέα founded on
ἰσχυρὸν, καὶ περινοστήσαντα πᾶσαν τὴν γῆν, καὶ αὐτὸν τῷ Διὶ the Old Testa-
ἐξ Ἀλκμήνης γενόμενον, καὶ ἀποθανόντα εἰς οὐρανὸν ἀνελ- ment prophe-
θῆναι λέγωσιν, οὐχὶ τὴν, Ἰσχυρὸς ὡς γίγας δραμεῖν ὁδὸν αὐ- cies, they tend
τοῦ, περὶ Χριστοῦ λελεγεμένην γραφὴν ὁμοίως μεμιμῆσθαι νοῶ; 15 rather to con-
Ὅταν δὲ τὸν Ἀσκληπιὸν νεκροὺς ἀνεγείραντα καὶ τὰ ἄλλα πάθη firm the truth
θεραπεύσαντα παραφέρῃ, οὐχὶ τὰς περὶ Χριστοῦ ὁμοίως προφη- of the Scrip-
τείας μεμιμῆσθαι τοῦτον καὶ ἐπὶ τούτῳ φημί; Ἐπεὶ δὲ οὐκ ἀνι- tures.
στόρησα πρὸς ὑμᾶς τοιαύτην γραφὴν, ἣ σημαίνει τὸν Χριστὸν
ταῦτα ποιήσειν, καὶ μῖας τινὸς ἀναγκαίως ἐπιμνησθήσομαι, ἐξ ἧς 20

LXIX. 1. ἡ παραποϊήσας ὁ διάβολος κ. τ. λ. A precisely similar origin and object is assigned to the fables of the Grecian Mythology in Apol. i. cc. 5. 54. See on c. 23, 10; and compare Tertul. Apol. cc. 21. 22. de Præscr. Hær. c. 40. Tatian. Orat. c. Græc. c. 40. It is true that in the Apology their invention is attributed to the dæmons in general; but as Justin speaks of the Devil, or Satan, as ὁ ἀρχηγέτης τῶν κακῶν δαιμόνων (Apol. i. c. 28.), there is no material discrepancy between the two accounts.

3. διὰ τῶν ἐν Αἰγ. κ. τ. λ. See Exod. viii. 11, 12, 22. 1 Kings xviii. 19. sqq.

6. ἣν μεμῖχθαι. Subaud. λέγουσι.

9. ὄνον. The MSS. and most Edd. have οἶνον, but the former exhibit ὄνον in the margin. Of this, and other points in this chapter, see on Apol. i. c. 54, 25; and cc. 22, 17; 36, 11.

10. προλεγεμένην προφητείαν. Gen. xlix. 11, 12. See above, c. 51.

14. ἰσχυρὸς ὡς γίγας δ. ὁδ. α. From Psal. xix. 5. See on Apol. i. c. 54, 41.

16. ὅταν δὲ τὸν Ἀσκληπιὸν κ. τ. λ. Compare Apol. i. cc. 22. 54.

ΜΙΜΕΟΡΑΙ

καὶ συνεῖναι ὑμῖν δυνατόν, πῶς καὶ τοῖς ἐρήμοις γνώσεως Θεοῦ, λέγω δὲ τοῖς ἔθνεσιν, οἱ καὶ ὀφθαλμοὺς ἔχοντες οὐχ ἑώρων οὐδὲ καρδίαν ἔχοντες συνέσαν, τὰ ἐξ ὕλης κατασκευάσματα προσκυνοῦντες, ὁ λόγος προέλεγεν ἀρνηθῆναι αὐτὰ, καὶ ἐλπίζειν ἐπὶ τοῦ-
 25 του τὸν Χριστόν. Εἴρηται δὲ οὕτως· Εὐφράνθητι ἔρημος ἡ διψῶσα, ἀγαλλιᾶσθω ἔρημος, καὶ ἐξανθείτω ὡς κρίνον. Καὶ ἐξανθήσει καὶ ἀγαλλιάσεται τὰ ἔρημα τοῦ Ἰορδάνου, καὶ ἡ δόξα τοῦ Λιβάνου ἐδόθη αὐτῇ, καὶ ἡ τιμὴ τοῦ Καρμήλου. Καὶ ὁ λαὸς μου ὄψεται τὸ ὕψος κυρίου, καὶ τὴν δόξαν τοῦ Θεοῦ. Ἰσχύσατε χεῖρες
 30 ἀνειμέναι, καὶ γόνατα παραελυμένα. Παρακαλεῖσθε οἱ ὀλιγόψυχοι τῇ καρδίᾳ, ἰσχύσατε, μὴ φοβεῖσθε. Ἴδου ὁ Θεὸς ἡμῶν κρίσιν ἀνταποδίδωσι καὶ ἀνταποδώσει· αὐτὸς ἥξει καὶ σώσει ἡμᾶς. Τότε ἀνοιχθήσονται ὀφθαλμοὶ τυφλῶν, καὶ ὦτα κωφῶν ἀκούσονται· τότε ἀλείται ὡς ἔλαφος ὁ χωλὸς, καὶ τρανὴ ἔσται γλῶσσα μογιλά-
 35 λων· ὅτι ἐβράβη ἐν ἐρήμῳ ὕδωρ καὶ φάραγξ ἐν γῇ διψώσῃ, καὶ ἡ ἀνὺδρος ἔσται εἰς ἔλη, καὶ εἰς διψῶσαν γῆν πηγὴ ὕδατος ἔσται.— Πηγὴ ὕδατος ζῶντος παρὰ Θεοῦ ἐν τῇ ἐρήμῳ γνώσεως Θεοῦ τῇ τῶν ἐθνῶν γῇ ἀνέβλυσεν οὗτος ὁ Χριστὸς, ὃς καὶ ἐν τῷ γενεῖ ὑμῶν πέφανται, καὶ τοὺς ἐκ γενετῆς καὶ κατὰ τὴν σάρκα πηροῦς καὶ
 40 κωφοὺς καὶ χωλοὺς ἴασατο, τὸν μὲν ἄλλεσθαι, τὸν δὲ καὶ ἀκούειν, τὸν δὲ καὶ ὀρᾶν τῷ λόγῳ αὐτοῦ ποιήσας· καὶ νεκροὺς δὲ ἀναστήσας καὶ ζῆν ποιήσας, καὶ διὰ τῶν ἔργων ἐδυσώπει τοὺς τότε ὄντας ἀνθρώπους ἐπιγινῶναι αὐτόν. Οἱ δὲ καὶ ταῦτα ὀρῶντες γινόμενα, φαντασίαν μαγικὴν γίνεσθαι ἔλεγον· καὶ γὰρ μάγον
 45 εἶναι αὐτὸν ἐτόλμων λέγειν καὶ λαοπλάνον. Αὐτὸς δὲ καὶ ταῦτα ἐποίει πείθων καὶ τοὺς ἐπ' αὐτὸν πιστεύειν μέλλοντας, ὅτι κἄν τις, ἐν λῶβῃ τιwὶ σώματος ὑπάρχων, φύλαξ τῶν παραδεδομένων ὑπ' αὐτοῦ διδαγμάτων ὑπάρξῃ, ὁλόκληρον αὐτὸν ἐν τῇ δευτέρᾳ

25. εὐφράνθητι ἔρημος κ. τ. λ. From Isai. xxxv. 1. sqq.

35. ἐν γῇ διψώσῃ. So the Lxx. The MSS. and Edd. have ἐν τῇ. The texts has been amended without hesitation. See on Apol. i. c. 4, 3.

44. μάγον καὶ λαοπλάνον. Compare Matt. ix. 34. xii. 24. xxvii. 63. Mark iii. 22. Luke xi. 15. John vii. 12; and see on Apol. i. c. 30, 3.

48. ὁλόκληρον αὐτὸν ἀνάστησει. The belief that the bodies of the dead will be raised in perfect identity, except that they will be freed from all their present mutilations, seems to have been very prevalent in the early Church. Tertull. de

αὐτοῦ παρουσίᾳ, μετὰ τοῦ καὶ ἀθάνατον καὶ ἄφθαρτον καὶ ἀλύπητον ποιῆσαι, ἀναστήσει.

50

LXX. "Οταν δὲ οἱ τὰ τοῦ Μίθρου μυστήρια παραδιδόντες λέ- The mysteries of Mithras were also founded upon the prophecies of the Old Testament.
γωσιw ἐκ πέτρας γεγενῆσθαι αὐτὸν, καὶ σπήλαιον καλῶσι τὸν τόπον, ἔνθα μνεῖν τοὺς πειθομένους αὐτῷ παραδιδούσιν, ἐνταῦθα οὐχὶ τὸ εἰρημένον ὑπὸ Δανιὴλ, ὅτι λίθος ἄνευ χειρῶν ἐτμήθη ἐξ ὅρους μεγάλου, μεμιμήσθαι αὐτοὺς ἐπίσταμαι, καὶ τὰ ὑπ' Ἡσαίου ὁμοίως, οὐ καὶ τοὺς λόγους πάντας μιμήσασθαι ἐπεχείρησαν; Δικαιοπραξίας γὰρ λόγους καὶ παρ' ἐκείνοις λέγεσθαι ἐτεχνάσαντο. Τοὺς δὲ εἰρημένους λόγους τοῦ Ἡσαίου ἀναγκαίως ἀνιστορήσω ὑμῖν, ὅπως ἐξ αὐτῶν γνῶτε ταῦθ' οὕτως ἔχειw. Εἰσὶ δὲ οὗτοι· Ἀκού-

Resur. Caru. c. 26. *Resurget caro, et quidem omnis, et quidem ipsa, et quidem integra.* Prudentius, in *Apoth.* *Qui jubet ut redeam, non reddet debile quidquam: Nam si debilitas redit, instauratio non est. Quod casus rapuit, quod morbus, quod dolor hausit, omne revertenti reparata in membra redibit.* And again:—*Quod credimus hoc est: Et totus veniam, nec enim minor aut alius quam Nunc sum restituar: vultus, vigor, et color idem, Qui modo vixit, erit; nec me vel dente vel ungue Fraudatum revomet patefacti fossa sepulcri.* See also Justin *Apol. i. c. 8. Tr. de Resurr. cc. 4. 9.*

LXX. I. οἱ τὰ τοῦ Μ. μυστήρια κ. τ. λ. Both the Sacraments of Christianity, as Justin and other Fathers supposed, were imitated, at the suggestion of dæmons, in certain idolatrous rites of the Heathen. It is here stated that the priests of Mithras, under which appellation the Persians worshipped the Sun, derived the story of his generation from a rock from the prophet Daniel, and even inculcated upon his votaries certain precepts of righteousness based upon a passage in Isaiah. Both here, and in the first Apology, Justin states that the bread and water, placed before the candidates for initiation, were in imitation, of the Eucharistic Elements in the Lord's Supper; and in c. 78. *infra*, asserting that Christ was born in a cave near Bethlehem, in fulfilment, as he supposes, of Isaiah's prediction, he infers that the fearful mysteries of Mithras were performed in a dark and dreary cavern. For further information on this subject, see on *Apol. i. cc. 62, 2; 66, 19*; and the reference there given. Compare also Casaubon. *Exercitt. ad Baron. Ann. ii. 1.*

4. λίθος ἄνευ χειρῶν κ. τ. λ. From *Dan. ii. 34.*

5. τὰ ὑπ' Ἡσαίου. *Vulgo ταῦτα ποιῆσαι.* The emendation, which is adopted by Thirlby, the Benedictine editor, and Otto, is confirmed by what immediately follows. So also in c. 78. ὅτι δὲ Ἡσαίας καὶ περὶ τοῦ συμβόλου τοῦ κατὰ τὸ σπήλαιον προεκεκηρύχει, ἀνιστόρησα ὑμῖν.

7. ἐτεχνάσαντο. That is, the priests of Mithras, not the dæmons, as the Benedictine supposes; though doubtless at their instigation.

9. ἀκούσατε, οἱ πόρρωθεν, κ. τ. λ. From *Isai. xxxiii. 13. sqq.* Before γνώσκονται, the earlier editions prefix καὶ, which is wanting in the MSS.

- 10 σατε, οἱ πόρρωθεν, ἃ ἐποίησα· γνώσονται οἱ ἐγγίζοντες τὴν ἰσχύν μου. Ἀπέστησαν οἱ ἐν Σιών ἄνομοι· λήψεται τρόμος τοὺς ἀσεβεῖς. Τίς ἀναγγελεῖ ὑμῖν τὸν τόπον τὸν αἰώνιον; Πορευόμενος ἐν δικαιοσύνῃ, λαλῶν εὐθεΐαν ὁδὸν, μισῶν ἀνομίαν καὶ ἀδικίαν, καὶ τὰς χεῖρας ἀφωσιωμένος ἀπὸ δώρων, βαρύνων ὦτα
- 15 ἵνα μὴ ἀκούσῃ κρίσιν ἄδικον αἵματος, καμνύνων τοὺς ὀφθαλμοὺς ἵνα μὴ ἴδῃ ἀδικίαν· οὗτος οἰκήσει ἐν ὑψηλῇ σπηλαίῳ πέτρας ἰσχυρᾶς. Ἄρτος δοθήσεται αὐτῷ, καὶ τὸ ὕδωρ αὐτοῦ πιστόν. Βασιλέα μετὰ δόξης ὄψεσθε, καὶ οἱ ὀφθαλμοὶ ὑμῶν ὄψονται πόρρωθεν. Ἡ ψυχὴ ὑμῶν μελετήσῃ φόβον κυρίου. Ποῦ ἐστὶν ὁ γραμματικός; Ποῦ εἰσιν οἱ βουλευόντες; Ποῦ ἐστὶν ὁ ἀριθμῶν τοὺς τρεφομένους, μικρὸν καὶ μέγαν λαόν; Ὡς οὐ συνεβουλεύσαντο, οὐδὲ ᾔδεισαν βάθῃ φωνῶν, ὥστε μὴ ἀκοῦσαι· λαὸς πεφανλισμένος, καὶ οὐκ ἔστι τῷ ἀκούοντι σύνεσις.—"Οτι μὲν οὖν καὶ ἐν ταύτῃ τῇ προφητείᾳ περὶ τοῦ ἄρτου, ὃν παρέδωκεν ἡμῖν ὁ ἡμέτερος Χριστὸς
- 25 ποιεῖν εἰς ἀνάμνησιν τοῦ τε σωματοποιήσασθαι αὐτὸν διὰ τοὺς πιστεύοντας εἰς αὐτὸν, δι' οὗ καὶ παθητὸς γέγονε, καὶ περὶ τοῦ ποτηρίου, ὃ εἰς ἀνάμνησιν τοῦ αἵματος αὐτοῦ παρέδωκεν εὐχαριστοῦντας ποιεῖν, φαίνεται. Καὶ ὅτι βασιλέα τοῦτον αὐτὸν μετὰ δόξης ὀψόμεθα, αὕτη ἡ προφητεία δηλοῖ· καὶ ὅτι λαὸς, ὁ εἰς αὐτὸν

12. τίς ἀναγγελεῖ κ. τ. λ. This clause is followed in LXX. by another, τίς ἀναγγελεῖ ὑμῖν ὅτι πῦρ καίεται; It is wanting however in many copies; and therefore was probably unknown to Justin, who would otherwise have been led, by its obvious bearing upon his view of the origin of the Mythraic mysteries, to insert it.

— πορευόμενος ἐν δικαιοσύνῃ, κ. τ. λ. Otto, after Thirlby and the Benedictine editor, have thus amended the text in accordance with the LXX. In the MSS. and other Edd. the three first participles are given in the accusative, with a note of interrogation at δώρων, instead of αἰώνιον.

18. ὄψονται. Probably γῆν should be added, as in the LXX.

19. κυρίου. Otto thinks that this word should be rejected. It is found however in some MSS. of the LXX, and the text is so quoted in Barnab. Epist. c.

4. See also a few lines onward.

24. περὶ τοῦ ἄρτου. Some verb, as λέγει, is understood.

25. εἰς ἀνάμνησιν κ. τ. λ. See above, on c. 41, 3. It is moreover a necessary inference from this passage, that in Justin's time the blessed Sacrament was administered in both kinds. For σωματοποιήσασθαι, Thirlby would read σεσωματοποιῆσθαι. The emendation is scarcely necessary.

πιστεύειν πρωεγνωσμένος, μελετήσῃιν φόβον κυρίου προέγνωστο, 30
αὐται αἱ λέξεις τῆς προφητείας βοῶσι· καὶ ὅτι οἱ τὰ γράμματα τῶν
γραφῶν ἐπίστασθαι λογισζόμενοι, καὶ ἀκούοντες τῶν προφητειῶν οὐκ
ἔχουσι σύνεσιν, ὁμοίως αὐται αἱ γραφαὶ κεκράγασιν. Ὅταν δέ,
ὦ Τρύφων, ἔφην, ἐκ παρθένου γεγεννησθαι τὸν Περσέα ἀκούω,
καὶ τοῦτο μιμήσασθαι τὸν πλάνον ὄφιν συνίημι. 35

LXXI. Ἄλλ' οὐχὶ τοῖς διδασκάλοις ὑμῶν πείθομαι, μὴ συντε- Justin reverts
θειμένοις καλῶς ἐξηγεῖσθαι τὰ ὑπὸ τῶν παρὰ Πτολεμαίῳ τῷ to certain
Αἰγυπτίῳ γενομένῳ βασιλεῖ ἐβδομήκοντα πρεσβυτέρων, ἀλλ' αὐ- erasures from
τοὶ ἐξηγεῖσθαι πειρῶνται. Καὶ ὅτι πολλὰς γραφὰς τέλεον περιεῖ- the LXX
λον ἀπὸ τῶν ἐξηγήσεων τῶν γεγεννημένων ὑπὸ τῶν παρὰ Πτολεμαίῳ version of the
γεγεννημένων πρεσβυτέρων, ἐξ ὧν διαβρήδην οὗτος αὐτὸς ὁ σταυ- Scriptures,
ρωθεὶς ὅτι Θεὸς καὶ ἄνθρωπος καὶ σταυρούμενος καὶ ἀποθνήσκων which he
κεκηρυγμένος ἀποδείκνυται, εἰδέναι ὑμᾶς βούλομαι· ἅς ἐπειδὴ ἀρ- affirms to have
νεῖσθαι πάντας τοὺς ἀπὸ τοῦ γένους ὑμῶν ἐπίσταμαι, ταῖς τοιαύ- been made by
ταις ζητήσεσιν οὐ προσβάλλω, ἀλλ' ἐπὶ τὰς ἐκ τῶν ὁμολογουμένων 10 the Jews.
ἔτι παρ' ὑμῖν τὰς ζητήσεις ποιεῖν ἔρχομαι. Καὶ γὰρ ὅσας ὑμῖν
ἀνήμεγα, ταύτας γνωρίζετε, πλὴν ὅτι περὶ τῆς λέξεως τῆς, Ἰδοὺ
ἡ παρθένος ἐν γαστρὶ λήψεται, ἀντείπατε λέγοντες εἰρησθαι, Ἰδοὺ
ἡ νεάνις ἐν γαστρὶ λήψεται. Καὶ ὑπεσχόμεν ἀποδείξιν ποιήσασ-
θαι οὐκ εἰς Ἐζεκιαν, ὡς ἐδιδάχθητε, τὴν προφητείαν εἰρησθαι, 15

30. μελετήσῃιν. Both MSS. have μελετήσῃι.

33. ὅταν δὲ ἐκ παρθένου κ. τ. λ. Compare Apol. i. cc. 22, 54. Otto, at the suggestion of Bp. Pearson, has rightly substituted ἀκούω, for ἀκούσω, which is found in the MSS. and edd. Thus in the beginning of the Chapter, ὅταν λέγωσι καὶ καλῶσι. And so *passim*.

LXXI. 1. μὴ συντεθειμένοις κ. ἐξ. Sylburg would read ἐξηγήσθαι, Otto συντιθεμένοις.

3. αὐτοὶ ἐξηγεῖσθαι πειρῶνται. It has been thought that Justin alludes more particularly to the Judaizing version of *Aquila*. Compare Iren. Hær. III. 24.

4. πολλὰς γραφὰς τ. περιεῖλον κ. τ. λ. Eusebius refers to this charge in Hist. Eccl. iv. 18. See Introd. Obs. p. 2. note 4.

10. ἐπὶ τὰς ἐκ τῶν κ. τ. λ. The construction, as Otto remarks, is, ἀλλ' ἔρχομαι ποιεῖν τὰς ζητήσεις ἐπὶ τὰς (γραφὰς) ἐκ τῶν παρ' ὑμῖν ἔτι ὁμολογουμένων. For ἔρχομαι, the Benedictine editor would read εὐχομαι, and Otto suggests ποιῶν for ποιεῖν. But an infinitive after ἔρχομαι, though rare, is not without example. See above, on c. 68, 68.

12. ἰδοὺ, ἡ παρθένος κ. τ. λ. Isaï. vii. 14. Compare cc. 43. 68.

ἀλλ' εἰς τοῦτον τὸν ἐμὸν Χριστόν· καὶ δὴ τὴν ἀπόδειξιν ποιήσομαι.
 —Καὶ ὁ Τρύφων εἶπε· Πρῶτον ἀξιούμεν εἰπεῖν σε ἡμῖν καὶ
 τινας ὧν λέγεις τέλεον παραγεγράφθαι γραφῶν.

Passages said
 to have been
 cancelled from
 the books of
 Ezra and
 Nehemiah.

LXXII. Κάγώ εἶπον· Ὡς ὑμῖν φίλον, πράξω. Ἀπὸ μὲν οὖν
 τῶν ἐξηγήσεων, ὧν ἐξηγήσατο Ἑσδρας εἰς τὸν νόμον τὸν περὶ τοῦ
 πάσχα, τὴν ἐξήγησιν ταύτην ἀφείλοντο· Καὶ εἶπεν Ἑσδρας τῷ
 λαῷ, Τοῦτο τὸ πάσχα ὁ σωτὴρ ἡμῶν καὶ ἡ καταφυγὴ ἡμῶν. Καὶ
 5 εἰὰν διανοηθῆτε, καὶ ἀναβῇ ὑμῶν ἐπὶ τὴν καρδίαν, ὅτι μέλλομεν
 αὐτὸν ταπεινοῦν ἐν σημείῳ, καὶ μετὰ ταῦτα ἐλπίσωμεν ἐπ' αὐ-
 τὸν, οὐ μὴ ἐρρωθῇ ὁ τόπος οὗτος εἰς τὸν ἅπαντα χρόνον, λέγει
 ὁ Θεὸς τῶν δυνάμεων· εἰὰν δὲ μὴ πιστεύσητε αὐτῷ, μηδὲ εἰσακού-
 σητε τοῦ κηρύγματος αὐτοῦ, ἔσεσθε ἐπίχαρμα τοῖς ἔθνεσι.—Καὶ

16. καὶ δὴ. Thirlby would prefer καὶ ἤδη. Compare cc. 39. 43. 56. 58. 60.
 Apol. i. c. 30.

18. παραγεγράφθαι. This verb signifies *to write in the margin*, as a note,
 rather than *to obliterate* or *erase*. Compare c. 84. Hence Thirlby's conjecture is
 by no means improbable that the correct reading is *περιεγράφθαι*, as agreeing
 more nearly in signification with the verbs *περιεῖλον* in this chapter, and *ἀφεί-
 λοντο*, *περιέκοψαν*, *ἐξέκοψαν*, in cc. 72. 73. Towards the end of c. 73, where
 the verb again appears, both MSS. have *περιέγραψαν* in the margin. It may be
 added, that Cicero uses *circumscribere* in the same sense. See Orat. in Verr. i.
 16. de Fin. III. 9. The interrogative *τίνας*, which Jebb has given after Stephens,
 could scarcely stand, even if οὖν were substituted for ὧν.

LXXII. 3. καὶ εἶπεν Ἑσδρας κ. τ. λ. In no copy of the Scriptures, either
 Hebrew or Greek, is this passage now to be found; and the only writer who quotes
 it, and that in language even more obscure than Justin's, is Lactantius, in Instt.
 Div. iv. 18. *Fore ut Judæi manus inferrent Deo suo, eumque interficerent,
 testimonia prophetarum hæc antecesserunt. Apud Esdrum ita scriptum est:—
 Et dixit Esdras ad populum, Hoc Pascha salvator noster est et refugium nostrum.
 Cogitate, et ascendat in cor vestrum, quoniam habemus humiliare eum in signo;
 et post hæc sperabimus in eum, ne deseratur hic locus in æternum tempus, dicit
 dominus Deus virtutum. Si non credideritis ei, neque exaudieritis adnuntiati-
 onem ejus, eritis derisio in gentibus.* It seems more likely that the passage was
 inserted, probably after Ezr. vi. 21, by some Christian, rather than it was erased
 by the Jews; but to suppose, with some critics, that it was a pious fraud either of
 Justin or Lactantius, is a palpable injustice to the character of either of them.

6. ἐν σημείῳ. The Cross is manifestly intended. In the next clause, unless
 εἰὰν be understood to be repeated, it will be necessary to read *κάν* with the
 Benedictine editor.

ἀπὸ τῶν δια Ἱερεμίου λεχθέντων ταῦτα περιέκοψαν· Ἐγὼ ὡς 10
 ἄρνιον ἄκακον, φερόμενον τοῦ θύεσθαι. Ἐπ' ἐμὲ ἐλογίζοντο
 λογισμὸν, λέγοντες, Δεῦτε ἐμβάλωμεν ξύλον εἰς τὸν ἄρτον αὐτοῦ,
 καὶ ἐκτρίψωμεν αὐτὸν ἐκ γῆς ζώντων, καὶ τὸ ὄνομα αὐτοῦ οὐ
 μὴ μνησθῇ οὐκέτι.—Καὶ ἐπειδὴ αὕτη ἡ περικοπὴ ἢ ἐκ τῶν λόγων
 τοῦ Ἱερεμίου ἔτι ἐστὶν ἐγγεγραμμένη ἔν τισιν ἀντιγράφοις τῶν 15
 ἐν συναγωγαῖς Ἰουδαίων,—πρὸ γὰρ ὀλίγου χρόνου ταῦτα ἐξέκοψαν—
 ἐπειδὴ καὶ ἐκ τούτων τῶν λόγων ἀποδεικνύηται ὅτι ἐβουλεύσαντο
 Ἰουδαῖοι περὶ αὐτοῦ τοῦ Χριστοῦ, ἀναιρεῖν αὐτὸν σταυρώσαντες
 βουλευσάμενοι, καὶ αὐτὸς μὲνεται, ὡς καὶ διὰ τοῦ Ἡσαίου
 προεφητεύθη, ὡς πρόβατον ἐπὶ σφαγὴν ἀγόμενος, καὶ ἐνθάδε ὡς 20
 ἄρνιον ἄκακον δηλοῦται· ὧν ἀπορούμενοι ἐπὶ τὸ βλασφημεῖν
 χωροῦσι. Καὶ ἀπὸ τῶν λόγων τοῦ αὐτοῦ Ἱερεμίου ὁμοίως ταῦτα
 περιέκοψαν· Ἐμνήσθη δὲ κύριος ὁ Θεὸς ἀπὸ Ἰσραὴλ τῶν νε-

10. ἐγὼ ὡς ἄρνιον κ. τ. λ. This passage is found in all the existing copies of the Scriptures, at Jerem. xi. 19.; nor is there any trace whatever of an attempt to suppress it. Accordingly Thirlby blames the rashness of Justin's assertion, who admits, nevertheless, the integrity of some copies; and the Benedictine maintains, in his defence, that the text had doubtlessly been erased from others. The word ἄκακον is wanting in the MSS. Otto has properly restored it to the text, at the suggestion of Pearson, Thirlby, and the Benedictine, on the authority of the LXX.; and indeed on that of Justin himself a few lines onward.

14. καὶ ἐπειδὴ κ. τ. λ. The commentators have taxed their ingenuity to little purpose upon the construction and emendation of this passage. Otto, with the exception of suggesting ὡς or ὥστε, instead of ὧν, in the last clause, thinks that it may stand as it is, with a slight change in the punctuation. It is at least not very difficult to come at the sense; nor is it with any confidence that the following conjecture is advanced:—Καὶ ἐπειδὴ αὕτη ἡ περικοπὴ.....ἐν τισι τῶν ἀντιγράφων τῶν ἐν σ. Ἱ.....ἐπειδὴ καὶ ἐκ τ. τ. λ. ἀποδείκνυται ὅτι ἐβ.....καὶ ἐνθάδε ὡς ἄρνιον ἄκακον· δηλοῦται ὅτι ἀπορούμενοι ἐπὶ τ. β. χ. The reference is to Isai. liii. 7.

23. ἐμνήσθη δὲ κύριος κ. τ. λ. Irenæus also quotes this passage, as a prophecy of Isaiah, adv. Hær. III. 20. 4. *Et commemoratus est Dominus sanctus Israel mortuorum suorum, qui dormierant in terra sepultionis: et descendit ad eos evangelizare salutem quæ est ab eo, ut salvaret eos.* He has cited it again on four other occasions, ascribing it once to Jeremiah, and at other times without naming the author. See Hær. iv. 22. 1; 33, 1; 12; v. 31. 1. It has been supposed, too, that St. Peter had it in his mind, when writing his first Epistle; but no trace of it is found in the Hebrew Scriptures. Compare 1 Pet. iii. 19. iv. 6.

κρῶν αὐτοῦ τῶν κεκοιμημένων εἰς γῆν χώματος, καὶ κατέβη πρὸς
25 αὐτοὺς ἀναγγελίσασθαι αὐτοῖς τὸ σωτήριον αὐτοῦ.

An allusion to the Crucifixion in one of the Psalms, alleged to have been suppressed.

LXXIII. Καὶ ἀπὸ τοῦ ἐνενηκοστοῦ πέμπτου ψαλμοῦ τῶν διὰ
Δαβὶδ λεχθέντων λόγων λέξεις βραχείας ἀφείλοντο ταύτας· Ἀπὸ τοῦ
ξύλου. Εἰρημένον γὰρ τοῦ λόγου, Εἴπατε ἐν τοῖς ἔθνεσιν· Ὁ κύ-
ριος ἐβασίλευσεν ἀπὸ τοῦ ξύλου, ἀφῆκαν, Εἴπατε ἐν τοῖς ἔθνε-
σιν· Ὁ κύριος ἐβασίλευσεν. Ἐν δὲ τοῖς ἔθνεσι περὶ οὐδενὸς ὡς
Θεοῦ καὶ κυρίου ἐλέχθη ποτὲ ἀπὸ τῶν τοῦ γένους ὑμῶν ἀνθρώπων
ὅτι ἐβασίλευσεν, ἀλλ' ἢ περὶ τούτου μόνου τοῦ σταυρωθέντος, ὃν
καὶ σεσῶσθαι ἀναστάντα ἐν τῷ αὐτῷ ψαλμῷ τὸ πνεῦμα τὸ ἅγιον
λέγει, μηνύον ὅτι οὐκ ἔστιν ὅμοιος τοῖς τῶν ἐθνῶν θεοῖς· ἐκεῖνα
10 γὰρ εἰδωλά ἐστι δαιμονίων. Ἀλλ' ὅπως τὸ λεγόμενον νοήσητε,
τὸν πάντα ψαλμὸν ἀπαγγελῶ ὑμῖν. Ἔστι δὲ οὗτος· Ἀισατε τῷ
κυρίῳ ᾄσμα καινόν· ᾄσατε τῷ κυρίῳ, πᾶσα ἡ γῆ. Ἀισατε τῷ
κυρίῳ, καὶ εὐλογήσατε τὸ ὄνομα αὐτοῦ· εὐαγγελίζεσθε ἡμέραν ἐξ
ἡμέρας τὸ σωτήριον αὐτοῦ. Ἀναγγεῖλατε ἐν τοῖς ἔθνεσι τὴν δόξαν
15 αὐτοῦ, ἐν πᾶσι τοῖς λαοῖς τὰ θαυμάσια αὐτοῦ, ὅτι μέγας κύριος
καὶ αἰνετὸς σφόδρα, φοβερός ἐστιν ὑπὲρ πάντας τοὺς θεοὺς, ὅτι
πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμόνια, ὃ δὲ κύριος τοὺς οὐρανούς
ἐποίησεν. Ἐξομολόγησις καὶ ὠραιότης ἐνώπιον αὐτοῦ, ἀγιοσύνη
καὶ μεγαλοπρέπεια ἐν τῷ ἁγιασμάτι αὐτοῦ. Ἐνέγκατε τῷ κυρίῳ,
20 αἱ πατριαὶ τῶν ἐθνῶν, ἐνέγκατε τῷ κυρίῳ δόξαν καὶ τιμὴν, ἐνέγ-
κατε τῷ κυρίῳ δόξαν ἐν ὀνόματι αὐτοῦ. Αἴρετε θυσίας, καὶ εἰσπο-
ρεύεσθε εἰς τὰς αὐλὰς αὐτοῦ, προσκυνήσατε τῷ κυρίῳ ἐν αὐλῇ
ἁγίᾳ αὐτοῦ. Σαλευθήτω ἀπὸ προσώπου αὐτοῦ πᾶσα ἡ γῆ. Εἴ-
πατε ἐν τοῖς ἔθνεσιν· Ὁ κύριος ἐβασίλευσε ἀπὸ τοῦ ξύλου.

Most editors, instead of ὁ Θεὸς ἀπὸ Ἰσραὴλ, would read ὁ Θ. ἅγιος Ἰσραὴλ, which is strongly corroborated by the form in which the words are cited by Irenæus.

LXXIII. 2. ἀπὸ τοῦ ξύλου. Of this alleged erasure, which was doubtless either a comment or interpolation by some Christian hand, see on Apol. I. c. 41, 14.

10. εἰδῶλα δαιμονίων. See above on c. 55; and compare Apol. I. c. 41. The ninety-sixth Psalm, as presently quoted, has δαιμόνια only; and so again in cc. 79. 83.

11. ᾄσατε τῷ κυρίῳ κ. τ. λ. From Psal. xcvi. (= xcvi.) 1. sqq.

24. ἀπὸ τοῦ ξύλου. These words are wanting in the MSS. Their absence manifestly destroys the very pith of Justin's argument; so that Otto is fully justified in restoring them to the text.

Καὶ γὰρ κατώρθωσε τὴν οἰκουμένην, ἥτις οὐ σαλευθήσεται· κρινεῖ 25
 λαοὺς ἐν εὐθύτητι. Εὐφραυνέσθωσαν οἱ οὐρανοὶ, καὶ ἀγαλλιásthω
 ἡ γῆ· σαλευθήσεται ἡ θάλασσα καὶ τὸ πλήρωμα αὐτῆς. Χαρήσε-
 ται τὰ πεδία καὶ πάντα τὰ ἐν αὐτοῖς, ἀγαλλιάσονται πάντα τὰ ξύλα
 τοῦ ὄρυμou ἀπὸ προσώπου κυρίου, ὅτι ἔρχεται, ὅτι ἔρχεται κρίναι
 τὴν γῆν. Κρινεῖ τὴν οἰκουμένην ἐν δικαιοσύνῃ, καὶ λαοὺς ἐν τῇ 30
 ἀληθείᾳ αὐτοῦ.—Καὶ ὁ Τρύφων, Εἰ μὲν, ὡς ἔφης, εἶπε, παρέ-
 γραψάν τι ἀπὸ τῶν γραφῶν οἱ ἄρχοντες τοῦ λαοῦ, Θεὸς δύναται
 ἐπίστασθαι· ἀπίστῳ δὲ ἔοικε τὸ τοιοῦτον.—Ναί, ἔφην, ἀπίστῳ
 ἔοικε· φοβερώτερον γάρ ἐστι τῆς μοσχοποιίας, ἣν ἐποίησαν ἐπὶ
 γῆς μάννα πεπλησμένοι, καὶ τοῦ τὰ τέκνα θύειν τοῖς δαιμονίοις, 35
 ἢ τοῦ αὐτοὺς τοὺς προφήτας ἀνηρηκέσαι. Ἀλλὰ δὴ, ἔφην, μοι
 νομίξεσθε μὴδὲ ἀκηκοέναι ἃ εἶπον περὶ τοῦ κεκλοφέναι αὐτοὺς
 γραφάς· ὑπὲρ αὐταρκείας γὰρ αἱ τοσαῦται προανιστορημέναι εἰσὶν
 εἰς ἀπόδειξιν τῶν ζητηθέντων, μετὰ τῶν λεχθήσεσθαι μελλόντων,
 παρ' ὑμῖν παραπεφυλαγμένων.

40

LXXIV. Καὶ ὁ Τρύφων ἔφη· Ὅτι δι' ἡμᾶς ἀξιώσαντας Justin ex-
 ἀνιστόρησας αὐτὰς, ἐπιστάμεθα. Περὶ δὲ τοῦ ψαλμοῦ τούτου, ὃν plains to
 τελευταίου ἔφη ἀπὸ τῶν Δαβὶδ λόγων, οὐ δοκεῖ μοι εἰς ἄλλον Trypho that
 τινὰ εἰρήσθαι, ἀλλ' εἰς τὸν πατέρα, τὸν καὶ τοὺς οὐρανοὺς καὶ the Psalm,
 τὴν γῆν ποιήσαντα· σὺ δ' αὐτὸν φῆς εἰς τὸν παθητὸν τοῦτον, ὃν alleged to
 καὶ Χριστὸν εἶναι σπουδάξεις ἀποδεικνύναι, εἰρήσθαι.—Καὶ have been
 ἀπεκρινάμεν· Διὰ λέξεως, ἣν τὸ ἅγιον πνεῦμα ἐν τούτῳ τῷ ψαλμῷ mutilated,
 ἀνεφθέγγατο, νοήσατε λέγοντός μου, παρακαλῶ, καὶ γνώσεσθε οὕτε refers partly
 to God the
 Father, and
 partly to
 Christ.

31. παρέγραψαν. See above, on c. 71, 18.

34. ἣν ἐποίησαν. Possibly ἥς is the true reading, which appears in the margin of both the MSS.

37. ἃ εἶπον. *Vulgo* ἄς, which will only admit of the following construction, whereof the violent disruption is scarcely tolerable:—ἀκηκοέναι περὶ τοῦ κεκλοφέναι αὐτοὺς γραφάς, ἄς εἶπον. It has been deemed advisable, therefore, to admit the emendation, which has the approval of Pearson, Thirlby, Otto, and others. Another instance of confusion between the relatives ἃ and ἄς, has been already remarked in c. 68, 52.

40. παρ' ὑμῖν παραπεφυλαγμένων. *Vulgo* παρ' ἡμῖν. In confirmation of the emended text, Thirlby compares c. 71. ἐκ τῶν ὁμολογουμένων ἔτι παρ' ὑμῖν τὰς ζητήσεις ποιεῖν. And so c. 120.

- κακῶς με λέγειν, οὐθ' ὑμᾶς ὄντως κεκηλήσθαι· οὕτως γὰρ ἂν καὶ
 10 πολλὰ ἄλλα νοῆσαι τῶν ὑπὸ τοῦ ἁγίου πνεύματος εἰρημένων, καθ'
 ἑαυτοὺς γενόμενοι, δυνήσεσθε. Ἔσμεν τῷ κυρίῳ, ἄσμα καινόν·
 ἄσμεν τῷ κυρίῳ, πᾶσα ἡ γῆ. Ἔσμεν τῷ κυρίῳ, καὶ εὐλογήσατε
 τὸ ὄνομα αὐτοῦ· εὐαγγελίξεσθε ἡμέραν ἐξ ἡμέρας τὸ σωτήριον
 αὐτοῦ, ἐν πᾶσι τοῖς λαοῖς τὰ θαυμάσια αὐτοῦ.—Ὡς τῷ Θεῷ καὶ
 15 πατρὶ τῶν ὅλων ἄδοντας καὶ ψάλλοντας τοὺς ἀπὸ πάσης τῆς γῆς
 γόνοντας τὸ σωτήριον τοῦτο μυστήριον, τουτέστι τὸ πάθος τοῦ
 Χριστοῦ, δι' οὗ τούτους ἔσωσεν, ἐνδιάγοντας κελεύει, ἐπιγόνοντας
 ὅτι καὶ αἰνετὸς καὶ φοβερὸς καὶ ποιητὴς τοῦ τε οὐρανοῦ καὶ τῆς
 γῆς ὁ τοῦτο τὸ σωτήριον ὑπὲρ τοῦ ἀνθρωπείου γένους ποιήσας, τὸν
 20 καὶ μετὰ τὸ σταυρωθῆναι ἀποθνήσκοντα, καὶ βασιλεύειν πάσης τῆς
 γῆς κατηξιωμένον ὑπ' αὐτοῦ, ὡς καὶ διὰ ***

LXXIV. 9. οὐθ' ὑμᾶς ὄντως κ. The Benedictine editor would read ἡμᾶς, supposing that the Christians are intended, as in c. 9, 8. It does not seem that any change is necessary.

13. τὸ σωτήριον αὐτοῦ. The LXX. adds, ἀναγγεῖλατε ἐν τοῖς ἔθνεσι τὴν δόξαν αὐτοῦ. Since the words are duly inserted in c. 73, the copyists may have omitted them here inadvertently, or misled perhaps by the recurrence of the same word at the the end of each period.

19. τὸν καὶ μετὰ τὸ σ. κ. τ. λ. This clause is in apposition with τοῦτο τὸ σωτήριον, and marks the division of the Psalm into two parts, of which Justin refers the former to God the Father, and the latter to the Messiah. The expression μετὰ τὸ σταυρωθῆναι βασιλεύειν manifestly connects with the text, ἐβασίλευσε ἀπὸ τοῦ ξύλου, which he charges the Jews with mutilating.

21. ὡς καὶ διὰ.... Although the existing MSS. exhibit no signs of an hiatus, it is obvious that there is no connection between this broken sentence, and the concluding portion of a Scriptural quotation (Deut. xxxi. 16. sqq.), with which it is united. The Benedictine editor says a great deal to prove that the whole *lacuna* may be supplied by some few words, as follows:—ὡς καὶ διὰ τῆς γῆς, εἰς ἣν ἔφη εἰσάξειν τοὺς πατέρας ὑμῶν, φαίνεται. Ἐφη δὲ οὕτως· Οὗτος ὁ λαὸς ἐκπορεύσει ὀπίσω θεῶν ἄλλοτριῶν τῆς γῆς, εἰς ἣν κ. τ. λ. See, however, the *Introd. Obs.* p. 5.

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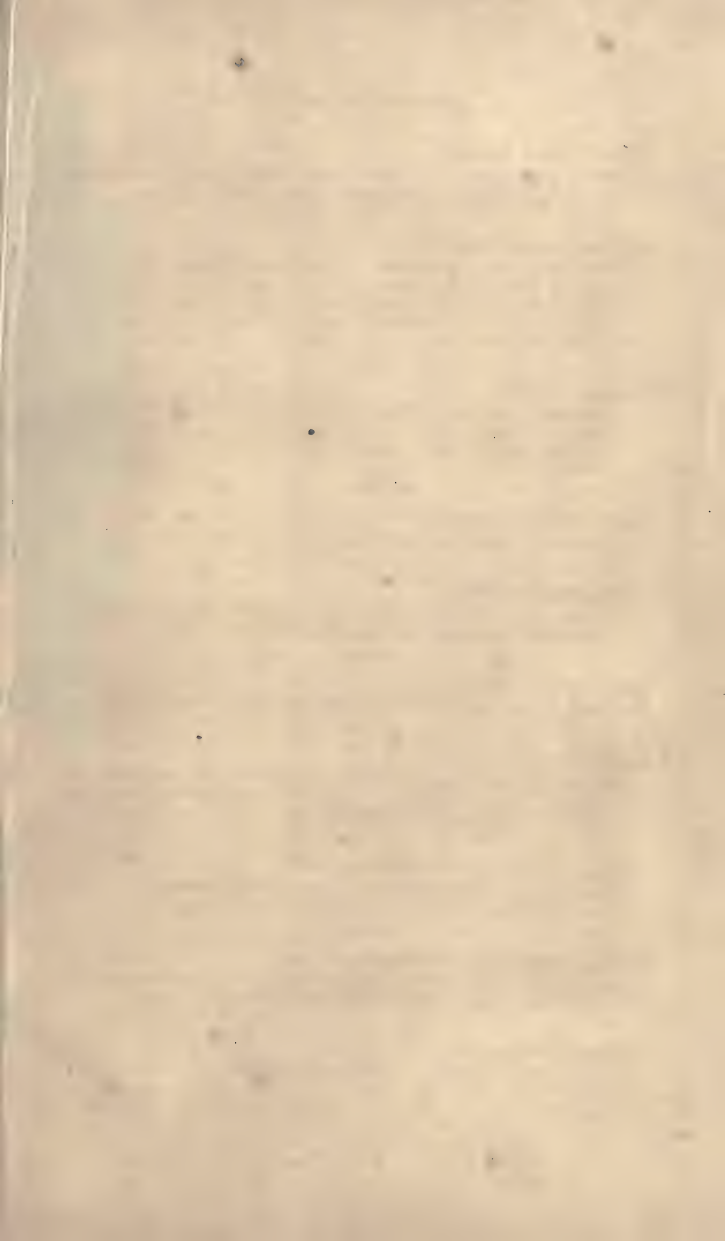
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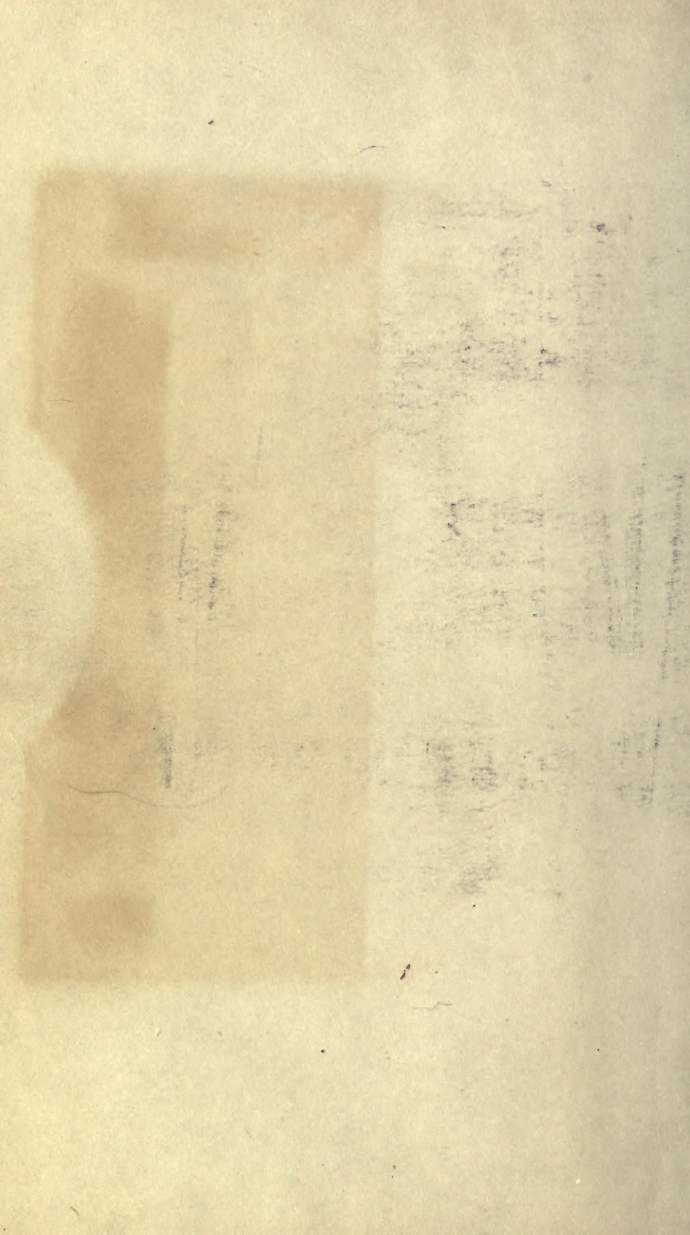
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